

THE
BAPTIST MAGAZINE.

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MEMOIR OF THE LATE REV. JOHN MACK.

A BIOGRAPHICAL sketch of the late pastor of the baptist church at Serampore is supplied in two documents published in India since his lamented decease. An account of his early life was given in a funeral sermon preached at Serampore by Mr. Leslie of Calcutta: his character in mature life, and his recent engagements, are depicted in an article in the *Friend of India*, written by Mr. John Marshman. We present our readers with both; beginning with the statement of Mr. Leslie.

“Though born and brought up in the same city with him—the city of Edinburgh, in Scotland—yet my acquaintance with him did not commence till we met together as students in the baptist college at Bristol, in England. Coming, as we did, from the same place, our intercourse was not, as will readily enough be imagined, very long in beginning. In the college, whither he had for some time preceded me, I found him, though in point of years, and of residence too, almost at the foot of the list of students, yet occupying the very first place in

point of attainments, his only competitor being the present worthy, talented, and learned president of the baptist college at Bradford—the two constituting but one class, and that the highest class in the institution—so much were they both in advance of the others. I cannot say that Mr. Mack was either a hard or a diligent student; but possessing a mind naturally quick, and having, from his very earliest days, enjoyed the greatest advantages, he shone conspicuously among others, who, though more persevering, had not been equally favoured. His disposition was at that time, what I believe it continued ever after, one of the most frank, open, kind, attached, and sympathizing that ever possessed a human breast. He was with all his fellow-students a favourite in the very highest degree, sincerely loving all, and being sincerely loved by all in return. I thought him then perhaps a little too much inclined to levity; yet it was, as far as others were concerned, a levity of the most innoxious kind, it hurt none but himself; but himself, I am sure, it did occasionally hurt. I have reason to

believe that he was frequently deeply humbled and deeply depressed on account of this and similar failings; failings with which the most of us as students were more or less too much chargeable. As an instance of the workings of his mind in this respect, I may relate to you the following circumstance:—A few of us were accustomed to meet very early every sabbath morning, in one of our studies, for the purpose of praying together, and chiefly of mentioning to each other our several experiences in religious things during the past week. Of this little band (for it did not consist of more than six or eight), our deceased friend made one. On one of these occasions I recollect him, and the recollection is as distinct and as vivid as if the event had occurred only this morning, telling us, that of all his recent religious exercises, prayer had been to him the most appalling, and so appalling that he had felt as if he could hardly engage in it at all. And whence was this? I do not remember that he entered into any statement as to the cause or causes of such feelings; but this was not needed. We could all, without any explanation, sufficiently understand him; and perhaps, too, we could all, or at least the most of us, sympathize with him, being ourselves bound in fetters formed out of the same kind of materials with his, or perhaps of even worse than his. We were not all, however, equally open with him, nor all equally disposed to display our imperfections to each other's eyes as he. But concealment was no part of his nature; nothing having been more abhorrent to his mind than hypocrisy on the one hand, or feigned humility on the other. When he spoke, he uttered his heart; and when he told his experience, all knew that the truth flowed from his lips. Whether any of the others were benefited by the incident to which I have now referred, I know not; but I

know I was. His statements on that occasion showed me more powerfully than I had at any former time perceived, some at least of the causes that hindered fellowship with God, and also the close connexion that subsisted between spirituality of mind and freedom in pouring out the heart in prayer. Never, I think, till the present moment, have I mentioned this part of Mr. Mack's experience to a human being upon earth; but I have thought of it scores and scores of times since then; and it has, in various ways, been of more uses to me than I can at present enumerate. Perhaps in future days it may prove equally serviceable to some of you.

At what time, or through what instrumentality, Mr. Mack was brought to the knowledge of the truth as in Jesus, I have, though I believe I once knew the particulars, entirely forgotten; but so much as this do I remember, that he, whilst as yet but a boy, was not only deeply concerned about his own salvation, but strangely thoughtful about the perishing state of the heathen. Being, according to a practice too common with the members of establishments, designed, from his very earliest days, by his friends, for the ministry of the gospel in the church of Scotland, his education was, with a view to this, begun, carried on, and at an unusually early period of life almost completed; and so fully and so constantly was this course of life kept in his eye by those who were immediately around him, that though his interest in all missionary proceedings was uncommonly great, he, reading with avidity everything that came in his way, and listening with the most fixed attention to everything that was said in his presence on the subject, yet I know not that he ever once anticipated going himself as a missionary to the heathen. But the designs of his friends and the designs of God were somewhat different; for whilst the former were preparing

him for work at home, the latter, by so occupying his mind with the missionary field, was evidently preparing him for work abroad; and the sequel shows who succeeded, God or the relatives of the strangely pondering boy.

Mr. Mack having passed through a number of the classes of the university of Edinburgh, but being as yet too young to enter into the ministry, it was deemed advisable by his relations that he should, with a view chiefly to his acquiring a thoroughly English style in speaking, spend some time in the southern parts of the kingdom. Accordingly, an ushership was procured for him in a classical and respectable school in the west of England, the principal of which was a leading member of the Society of Friends, a man whom I knew, and a man who was not only a scholar, but a Christian, in the highest sense of the term. In the neighbourhood of this gentleman, too, lived a very intelligent baptist minister, who, in the course of years, had drawn around him one of the most pious and enlightened circles into which it was ever my lot to enter. There Mr. Mack was placed; and with many in this society he was accustomed to associate. Having never, whilst in Scotland, attended to what is called the baptismal controversy, he found, when he went to England, the question thrust upon him by his quaker friend, who on the one hand denied water-baptism altogether, and by his baptist friends who denied every thing like baptism to infants on the other. For a time he was sorely perplexed; but resolving to study the controversy thoroughly for himself, the result was his adoption of baptist sentiments, and his putting on Christ by immersion in the face of a congregation of a thousand people.

This change in his views was a sad blow to his relations in Scotland, and particularly to his mother, who regarded him as the flower of her family, and

whose heart was set on his being a minister of the church of Scotland. In her first moments of disappointment, she, if my memory fails not, wrote to him, saying, that she never wished to see him again in the flesh, and I think, went so far as to forbid his ever returning home. But being a woman of strong religious principle herself, she not only soon relented, but previous to his sailing for India, received him again joyfully to her heart and to her house, and gave him the most ample credit for having, in all that he had done, acted according to his convictions of what he believed to have been truth and duty.

The way having thus been closed to his entering into the church of Scotland, he turned his thoughts to the home ministry among the baptists; and with a view to this, it was deemed advisable (some additional advantages being thereby to be gained) that he should reside for a time in their college at Bristol. It was there, as I have already stated, that I first became acquainted with him. I rather think, however, from all that I can recollect, that it was more from the persuasion of his baptist friends that he thought of devoting himself to the ministry at home, than from any choice of his own; they judging that he possessed talents both natural and acquired, which eminently fitted him for some distinguished place among themselves. His own mind having, as I have formerly mentioned, been even from his boyhood deeply interested in the state of the heathen world, I have some vague recollection of hearing him say in England, that from the time at which he had separated himself from the church of Scotland, his own inclinations tended strongly towards the missionary life; but that, having just then put himself under the direction of others whose judgments he regarded to be superior to his own, he resignedly went forward in what appeared to him to be the path

in which God would have him to walk. It was not, however, long ere a circumstance occurred which finally determined otherwise his lot and his calling in the world. Whilst both he and I were pursuing our studies at Bristol, our college was visited by the late Mr. Ward, a man whom some of you have known and loved, and whose name must be familiar to you all. Well do I remember this devoted servant of his Master coming amongst us, seating himself in the midst of us at our fireside in our long dining room, and conversing with us on various topics of a religious kind, some of which, though some twenty-five or twenty-six years have passed away since then, I remember to this day. Little, I think, did the most of us suspect that the excellent missionary was even then at work for India, being in reality at that time in search of a suitable person for the college at Serampore. His eye fastened itself on John Mack, as we were then accustomed familiarly to call him, having, no doubt, been first directed thither by our venerable president, the Rev. Dr. Ryland, who well knew the different capacities and acquirements of his students. The call was altogether unexpected by Mr. Mack; but so obviously did it appear, both to himself and even to those friends who had been so desirous of keeping him at home, the call of God, that not only did *he* almost immediately yield himself up to it, but *they* encouraged him to proceed on his way.

Having, after this, spent some time elsewhere in the study of chemistry and other branches of natural philosophy—things which at that time it was intended that he should teach in India—he returned to the neighbourhood of Bristol in order to be set apart as a missionary to the heathen. I, along with some others of my fellow-students, attended at his ordination, which took place in the chapel where he had been baptized.

It was a most interesting season. Many tears were shed by the congregation as he told us of his experience, and of the articles of his faith. The prayer then offered by Mr. Waters of Pershore (years ago gone to his rest), was perhaps the most affecting I ever heard in my life. Of the charge which was given to our deceased friend, I have no distinct recollection; but the speaker of that, too, the excellent Mr. Winterbotham, has long since passed away from our world. They have all three now met in heaven, and I have no doubt they have all three already talked over the affecting ordination service which took place at Shortwood, in Gloucestershire, in the year 1821.

What Mr. Mack has been as a minister, as a missionary, and as a tutor since he came to India, is probably better known to many here than it is to me; suffice it for me to say, what I have already intimated, that, in the little intercourse and correspondence which I have had with him in this land (our residences being till lately very remote from each other), I always found him to be the same open, frank, kind, attached, and sympathizing character that he was as a student; perhaps, too, I have discovered also somewhat of the defects in him which belonged to him then. But on these it is unnecessary further to dwell. They were certainly not such as, in the smallest degree, to affect his Christianity. All mourn his loss, and all have cause to mourn it. He was a most faithful preacher of Christ's gospel. He was a most liberal, cheerful, and disinterested friend. He was no common pastor in the native church, labouring, I believe, to his utmost, in declaring in their own tongue the word of life to its members, advising them, comforting them, providing for them, and reproving them, according as he thought they required. As it regards his talents, both natural and acquired, it always appeared

to me that he was fitted by them for even a wider and more exalted sphere than that which he occupied at Serampore. But he himself was contented with his lot; and, no doubt, it was the very station for which providence deemed him the most qualified. He was cut off, as you all know, by cholera on the last day of the preceding month (April, 1845), after the brief illness of a single day, and shortly after the completion of his forty-eighth year."

Mr. Marshman writes as follows:—"He arrived in this country at the beginning of 1822, and immediately entered on his duties as professor in Serampore College, and was actively and successfully engaged for fourteen years in directing the studies of the youth connected with it, and more especially in training up young men for missionary labour in this country. From a congeniality of disposition, he soon contracted a strong attachment to Dr. Carey and his colleagues, and, in addition to his engagements in the college, rendered them every assistance while they lived, and endeavoured to carry forward their labours, as they were successively removed to their eternal reward. In all their trials and difficulties he adhered to them with unshaken fidelity and affection. When this journal was established, in 1835, he took an active share of its editorial management, and as long as he could command leisure, enriched it with his contributions. On his return from a tour through the eastern provinces of Bengal, the Cossya Hills, and Assam, in 1836, he was attacked with a fever, from which he recovered with great difficulty, and which rendered a voyage to England indispensable. While residing there, it became his painful duty, in consequence of the death of friends and supporters at home, and the declining health of Dr. Marshman, to make over to

the Baptist Missionary Society the missionary stations which he and his associates had been instrumental in establishing and supporting. From this transfer the establishment at Serampore, the original seat of the mission, was excepted. Mr. Mack returned to India at the beginning of 1839 with a determination to devote his energies to the maintenance of the labours of his deceased colleagues in the contracted sphere to which they were now reduced. From his own love of independence, as well as from a hope of usefulness, he took charge of the seminary which the death of Dr. Marshman had left vacant. He soon raised his reputation to the highest degree, and rendered it the first private establishment of education in India. While engaged in the laborious duties of a teacher, he sustained the pastoral charge of the church at Serampore, both European and native, directed the missionary efforts of the station and its neighbourhood with the warmest zeal, and gave his cheerful and invaluable aid to the general cause of missions in India. Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by the extraordinary endowments of nature and his personal acquirements, as our deceased friend. He was a well read classic, and an able mathematician; and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern discoveries. He was especially attached to the science of chemistry, which he had cultivated with success under the most eminent professors in London. Soon after his arrival in India, he gave a series of chemical lectures in Calcutta, the first ever delivered in the city; and at a later period, prepared an elementary treatise on this science, and translated it into the Bengalee language for the use of native pupils. It was,

however, the originality of his mind, and the solidity of his judgment, by which he was so remarkably distinguished. The depth of his observations on all subjects to which his attention was turned, whether religion or science, or the political, social, and moral condition and movements of society, gave them a peculiar value. He seemed to seize instinctively upon the exact bearings of the most complicated question, and to unravel all its difficulties by the simplest process, and to place it at once in the clearest point of view. But the energies of his mind, and the strength of his affections, were above all things consecrated to the study of the sacred scriptures, and of the system of divine truth revealed in them; and it was in the clear exposition and the forcible inculcation of those truths that he rendered himself so eminently useful. On all subjects he was a ready and persuasive speaker, and left a strong impression on the mind; but it was in his pulpit ministrations that he attracted the largest share of public attention. There was a uniform elevation of thought in his discourses, which, combined with a lofty train of reasoning and the fervour of pious zeal, not only convinced the judgment, but captivated the heart; so that his hearers seemed to be carried irresistibly along with him as he unfolded the doctrines of the gospel, and enforced them on the conscience with all the power of language. Yet in his noblest flights of eloquence, there was nothing meretricious, studied, or affected; there was apparently no effort; his mind seemed to rise spontaneously to the greatness of the subject, and the audience felt themselves enraptured with his majestic views of Christian truth. On some occasions he seemed to attain that highest point of human eloquence where admiration of the speaker is entirely lost in the contemplation of the subject with which he succeeds in filling the mind.

His attachment to the missionary cause was the leading principle of action throughout his Indian career. There was no exertion and sacrifice which he was not prepared to make for its advancement. To have been associated with the founders of the Protestant Mission in Bengal, with Carey, Marshman, and Ward; to have assisted in their labours, and participated in their joys and sorrows, he considered the glory of his life. He had relinquished all idea of returning to his native land, and had resolved to devote himself to the end of his days to the promotion of this cause. In the more immediate sphere of his labours, he gave all the leisure which he could obtain to the superintendence of the native church, and of the missionary efforts connected with it; and his intimate knowledge of the native language and character, and that rare union of firmness, discretion, and kindness, which he possessed, rendered his services invaluable. At the same time, he watched over the general cause of Indian missions in all parts of the country with parental solicitude, and omitted no opportunity of promoting its interests; and he had just laid down a scheme of more extended usefulness in which he had hoped to take an active share, when he was suddenly removed from his labours.

As a public writer, he had few equals among us. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness, and vigour. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions. In all he wrote, however, his great object was to discover and exhibit the truth, without any undue partiality, either for his own pre-conceived notions, or for the authority of others. He wrote with much deliberation, and seldom modified the structure

of a sentence, or even changed a word. Some of his ablest papers were sent to press without the alteration of more than a phrase or two. That correctness and elegance of diction which some men attain only by the most painful and elaborate emendations, was exhibited in the first draft of his composition.

He was by nature of a warm and impatient disposition, but by conscientious and unremitting effort, under the blessing of God, he succeeded in obtaining a most remarkable control over his own feelings and passions. His patient endurance of provocations, when influenced by a sense of duty, and his calmness and self-possession in the most trying emergencies, commanded the constant respect and admiration of his friends. So complete, indeed, was the self-possession he had acquired, that it seemed as if no irritation could disturb the equanimity of his temper. Like his colleagues, he had the most perfect contempt for money, except as it could be made subservient to the benefit of others. What he gave he gave cheerfully and unostentatiously; his liberality was scarcely limited by his means; and it was probable, that if he had possessed the most ample fortune, his generosity would still have risen above the level of it. But he had the far more rare and difficult virtue of generosity of feeling. He was ever ready to make allowances for the failings and weaknesses of others, to put the most friendly construction on all their actions, and to respect the integrity of their motives. He was remarkable for the simplicity of his character. He entertained an instinctive abhorrence of every thing that was tortuous, or even disingenuous, in morals or religion, or in social intercourse. His own principles were adopted after deep investigation, and on the most thorough conviction of their truth, and they were maintained with firmness and consis-

tency, and without bigotry. Though his predilections were strong, he manifested great consideration for all who differed from him in opinion or principle, provided there was no manifest insincerity in their professions. Both in public and in private, he exhibited great moral courage in the unflinching defence of what he believed to be the truth. He appeared in a great measure to be free from the influence of prejudice; so much so, indeed, that one almost felt ashamed to exhibit any such weakness in his presence; and if on any occasion, any appearance of prejudice was apparent in his conduct or conversation, it was evidently to be traced to the strength of his principles, and not to the littleness of his mind.

In the circle in which the influence of his personal character was more distinctly felt, he has left a void which will not easily be filled up. To him all resorted in trouble and difficulty, as if by a natural attraction, with the assurance of meeting with the most affectionate sympathy, and the soundest advice. The clearness of his views on all subjects, and his freedom from prejudice and excitement, made him in every case the surest guide. With all these elements of true greatness in his character, few men have been so free from pride, or entertained a more humble sense of their own worth and importance. In the intercourse of life he invariably exhibited the utmost cheerfulness, and even playfulness of disposition. There was so complete an absence of all moroseness in his composition, and his countenance was so perpetually lighted up with a smile, as to render him the most delightful of companions. In him true religion may be said to have worn its most attractive form, and his whole life was a comment on the instructions he delivered from the pulpit.

If it should appear to any of our readers that we have dwelt longer on

the excellencies of Mr. Mack's character than is usual in such obituary notices, we must beg to remind them, that in the extensive circle of his friends and acquaintances his death is justly considered even more as a public than a private loss. Such a tribute as we have endeavoured to offer, was, moreover, due to the memory of the last of those great and good men, whose public labours, during the last forty-five years, have so powerfully attracted the affections of the Christian world to the Serampore mission. If on such an occasion personal feelings

may be permitted to mingle with public considerations, we shall not be censured for indulging our individual grief on the loss of the beloved associate, whose counsel and friendship we have had the privilege to enjoy for nearly a quarter of a century, without the slightest interruption."

May some one be found speedily to occupy the post of this esteemed labourer, who shall carry forward the work in which he was engaged with great efficiency and success !

THE PERFECTION OF THE DIVINE WAYS.

BY THE REV. G. W. FISHBOURNE.

WHEN it is affirmed that all that God does in providence and grace is perfect, the following propositions, at least, are implied. That his ways are free from any injustice or impropriety ; that no wrong, no fraud do in any way attach to them ;—that he always does what the necessity of the case requires, and what, under all circumstances, is best to be done ;—that he always does what is worthy of himself and reflects honour upon him ; and that however his procedures may be reflected on, when viewed by our prejudice and unbelief, and judged of by our finite reason, they cannot be justifiably found fault with, or complained of ;—that he always does that which, on the whole, will tend to secure the greatest amount of good to his intelligent creatures.

The proper ground upon which this doctrine rests, appears to be the perfection of the divine nature, because God is what he is : "Your Father which is in heaven is perfect." He has a perfect knowledge of what is right and best. His understanding is infinite. All things are naked and opened unto

the eyes of him with whom we have to do. The past, the present, and the future, with every event and circumstance that either has transpired or can happen, are certainly known to him. He, therefore, cannot be mistaken. He is infinitely wise ; the source of all wisdom. All intelligences, whether human or angelic, have derived whatever wisdom they possess from him, as its common and only source. He, therefore, cannot be deceived. He is infinitely powerful. He created all things by his word. He still sustains all things. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. His kingdom ruleth over all. He, therefore, cannot be effectually resisted in the accomplishment of his purposes. It consists, then, with these attributes, and follows from them, that his ways are perfect, and admit of no improvement.

Our belief, however, in the freedom of the divine procedure from all that is wrong or imperfect, rests not upon any physical inability in the divine Being to do what is just or unwise, nor our

belief in the presence of that procedure of all that is righteous, and wise, and good, upon his natural attributes alone, but pre-eminently upon his essential love of right, the infinite rectitude and holiness of the divine nature, which is manifest in all his works, and in which, as in his other attributes, he is the Father of lights, with whom is no variableness, neither shadow of turning. Holy, holy, holy is the Lord of Hosts." "Thou art of purer eyes than to behold evil, and canst not look on iniquity." "A God of truth, and without iniquity, just and right is he." "The righteous Lord loveth righteousness." We have thus, in the natural attributes and moral perfections of God, the strongest possible assurance for believing that the divine ways always have been, and always must be perfect.

What a contrast is presented by this to *our* ways! By nature our way is morally imperfect; sinful and unholy; the way of disobedience and rebellion, of opposition and enmity to God. We have neither wisdom, nor goodness, nor the love of right to guide us. Our hearts are selfish and debased; our affections earthly; our path morally and fearfully dark, and its end ruin. There is also natural, as well as moral imperfection. Our ignorance is great; we are easily deceived and led astray, and even when our intentions are good, often do those things that add to the discomfort and injury both of ourselves and others.

What an example does it furnish for our imitation! "Be ye therefore perfect, even as your Father which is in heaven is perfect." Our thoughts, our words, our ways, should be guided and regulated by the principles of uprightness and integrity. Our conversation should be as it becometh the gospel of Christ. Sins, shortcomings, and imperfections should be mourned over, watched, prayed against, and avoided. With re-

spect to all our ways to God, to ourselves, and our neighbour, His will should always be consulted; become the man of our counsel and the guide of our steps. As Christians, we profess to take Christ for our great pattern and example. We must therefore seek to have and manifest the spirit and mind that was in Christ. We must tread in the steps which he has marked out for us. We must testify our love for him by keeping his commandments. We must show the reality of our being God's children by letting our light so shine before men, that they, seeing our good works, may glorify our Father. To this end we must put away all wrath, malice, envy, evil speaking. We must be kind, tender-hearted, forgiving one another. We must visit the fatherless and widow in their affliction, and keep ourselves unspotted from the world. We must grow in grace, and in the knowledge of our Lord Jesus Christ. In short, we must present our bodies to him a living, holy, acceptable sacrifice, which is our reasonable service, and be followers of God as dear children.

What a ground of confidence and consolation does this furnish to the Christian in afflictions of various kinds; our personal sufferings; the illness, trials, and death of our friends and members of our families! These trials may be numerous. We may have to suffer in several different ways at the same time. There may appear to us much darkness and mystery as to the designs and proceedings of the Lord, yet God's way is perfect. He knows what is best for us, and the best method of accomplishing his good pleasure, and advancing our real interests. Moreover, he will do what is best. His knowledge and wisdom, his kindness towards us, warrant our believing, that as he has no pleasure in our suffering, but intends our good; our afflictions, whether personal or relative, will not be heavier

than we require, nor continued longer than is needful.

It is also a ground of consolation with reference to the triumph of evil over good in this world, whether it be of shorter or longer continuance. God's people are often oppressed and injured by the wicked. The righteous are often trampled on by the great of this world, who hate the Master they serve and the cause to which they are devoted. Opposition is for a time often successfully employed against the extension of the truth and the kingdom of the Redeemer. Ungodliness, in various ways and places reigns, while virtue and purity are treated with scorn and contempt. We sometimes feel constrained to ask, Why is it so? Why he, who has all power, permits such a state of things? Still, however inexplicable the case may be to our finite understandings, his way is perfect: and although we see not the reason now, yet it shall be made clear to us hereafter. In his light we shall see light.

It is also a ground of consolation with reference to the whole of our affairs. When we know what our God is, how perfectly satisfied we may be with all the schemes of his providence. In that plan, none is too great to be beyond its control, none too mean to have an interest in its wisdom and goodness. How stupendous is that scheme! But perfection being stamped upon it, how well contented may we be to leave all in his hands! How thankful should we be that our times are in his hands; and with what entire resignation may we say, "The Lord's will be done," being certain, that when in his light we shall see light, we shall then gladly confess, he hath done all things well.

How fearful is this subject to the wicked! If God's way be perfect, then he cannot tempt you to sin; and although at times you may endeavour to throw the blame on him, yet he cannot be tempted of evil, neither tempteth he

any man, but every man is tempted when he is drawn aside by his own lust, and enticed. If God's way be perfect, then he cannot be pleased with, or approve your sinful conduct, though judgment be delayed. He is merciful and long-suffering; not desirous that any should perish, but that all should come to repentance and live. The blessings of his goodness, which you continually receive, are not to be regarded as evidences that God is pleased with your course, but as motives and inducements for you to repent and turn to him. Beware, therefore, of hardening your heart, and having it fully set in you to do evil, because judgment upon your evil deeds is not executed speedily. If God's way be perfect, then, if you continue finally impenitent, you cannot escape his anger. He has said, "The soul that sinneth it shall die." "The wicked shall be turned into hell, and all the nations that forget God." As the perfection of his way implies of necessity, faithfulness to his promises, so in like manner it implies faithfulness to his threatenings. And as a want of truth would be an essential defect in the nature of the divine Being, so would a want of faithfulness. If you persevere in sin and neglect the great salvation, it is an absolute impossibility that you should escape punishment. If God's way be perfect, then, however dreadful your torments in the eternal world may be, they will be no more than you have deserved. Those torments are represented by the most striking expressions:—"Outer darkness," "everlasting burnings," "where the fire is not quenched," "where the worm dieth not," "where there is wailing and gnashing of teeth." Fearful as all this may be, shall not the Judge of all the earth do right? The truth, then, is plain, whether viewed in relation to the righteous or the wicked in this world or the next—"as for God, his way is perfect."

Bratton.

AN INTERESTING RETROSPECT.

A few days ago the editor received a letter from his valued friend, Dr. Godwin, an extract from which is placed here, in the hope that its publication will not displease the writer, and the assurance that it will both please and profit many readers. To those who are labouring amidst discouragement and opposition, its language is, "Let us not be weary in well-doing: for in due season we shall reap if we faint not."

"Let those who sow in sadness wait till the fair harvest come :
They shall confess their sheaves are great, and shout the blessings home."

The meeting at Lydney, in Gloucestershire, mentioned at the close, afforded, on a small scale, an illustration of that bright and glorious assembly in which, as we are assured, both he that soweth and he reapeth will rejoice together.

Here I am once more among the scenes of my early life, where, amidst the kindness of friends and the beauties of nature, I am seeking and enjoying for a season that relaxation which a system rather the worse for wear renders necessary. There are few places in the kingdom which could afford to me associations of a more touching kind than the neighbourhood in which I now find myself. Early in the spring of 1806, I left Bath, crossed the Severn, and placed myself in a neighbouring village, with a view, under the patronage of a pious and wealthy friend, of trying an evangelical experiment among a population then extremely ignorant of the gospel, deeply prejudiced against all serious religion, and much behind a great part of the country in civilization. But I was young and ardent, full of heart and hope, ready for any enterprise, and earnestly desirous of promoting that sacred cause to which I had recently devoted myself. At Ailberton and Alvington I regularly preached, besides in some villages and on the adjacent commons; and in these villages, particularly the former, had to sustain an almost incessant storm of persecution. There would have been a pretty good attendance at most of the places where I preached, but for the continued annoyances of various kinds to which all who frequented our meetings were exposed. I was pelted with stones and rotten eggs, and frequently interrupted in carry-

ing on divine worship. Bills were pasted up in several of the villages denouncing me and all the meetings which I held; a song couched in no very delicate terms was made and published concerning me; and no means were spared to bring me and the efforts which were made to evangelize the neighbourhood into contempt. Sparrows were put in through the window when the candles were lighted; an owl was brought to fight with a cat; and at another time, a tall fellow presented himself with one half of his face blackened and the other half white, having on a bushy wig with the hind part before. And seeing that none of these things prevented our proceeding, the place in which we worshipped was broken into by night, and the benches destroyed. These having been replaced, and the windows and door securely fastened, an opening was soon after effected in the wall, and in the morning the benches and pulpit were found split into pieces, and even the books torn to fragments, and their leaves flying about in all directions in a neighbouring field. Still we went on, having closed the breach in the wall, placing planks for benches, and converting a chair into a pulpit, till others could be made. Other means of annoyance were then employed. As I was preaching one evening, the churchwarden, who together with the steward of Mr. B. Bathurst, whose seat was adjoining the village, came in and placed himself

before me, making grimaces and attempting a mockery of devotion; presently a band of music was heard under the window making the utmost possible noise, with which were mingled the shouts of the rabble. We were obliged to close. My wife, in attempting to escape across the road, had the candle knocked out of her hand by a stone; and the churchwarden with mock courtesy took hold of my arm and offered to escort me. Immediately the band and the crowd surrounded me, and I was thus paraded up the street till I made my escape into the cottage of a friend, who afforded me an asylum till the mob dispersed. Our third set of benches were destroyed before they were brought from the maker's work-shop; and finally, the place was forcibly entered by night, the floor, the walls, and the ceiling covered with disgusting filth, and the door fastened up.

After sustaining this opposition for about a twelvemonth, encouraged and aided by some friends at Coleford, especially the late Mr. Nicholson and Mr. Teague, and after having had the pleasure of seeing several instances of conversion, it was thought desirable that I should leave. In token of the triumph which it was supposed was thus achieved, the bells of two villages rang us through as myself and my wife quitted the country.

About thirty-nine years or nearly have rolled on since then. How many and how great are the changes which have passed on human society during that period! I have now revisited the scene of my former labours, but in circumstances how different! Here are the fields and the lanes, the roads and the commons which I trod with a light heart and a joyous step, which all the opposition I experienced in the sacred work of the ministry could scarcely disturb; but now time has done its work, the season of vigorous action has passed, and after

an interval of nearly forty years, I come seeking repose and relaxation amidst these beautiful scenes of nature, with many kind and kindred spirits bidding me welcome, and proffering their Christian hospitalities.

And how different is now the moral aspect of this place! On Wednesday last about twenty ministers and other friends, amounting to a full congregation in a neat chapel, assembled to clear off the whole of a debt incurred by building commodious vestries and furnishing the chapel with a baptistery; and a most refreshing day it was to many, who could say, "It is good for us to be here." Mr. Hinton preached in the forenoon from Psalm lxxiii. 24, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Mr. Davies of Swansea, in the afternoon, from Rom. x. 12, "For the same Lord over all," &c.; and myself in the evening from John xii. 26, "If any man serve me," &c. Through the liberality of friends, the zealous efforts of the little church and congregation, aided by the collecting cards of several active females, the whole of the debt was at once cleared off.

On the following sabbath, that is, yesterday, five persons followed the Saviour in the ordinance of baptism, and I had the pleasure of preaching on this interesting occasion, the first time, I believe, that ever a service of this kind was witnessed in this village. How truly may we consider that prediction verified in the circumstances of this neighbourhood, "The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose." Thus shall the cause of Him whom we love and serve go forward; enemies may oppose, friends may grow old and die, but "he must reign till all his enemies are made his footstool." "And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen."

GOD—ALL IN ALL.

BY THE REV. BENJAMIN COOMBS.

"Quocunque te flexeris, ibi Deum vides occurrentem tibi; nihil ab illo vacat; opus suum ipse implet."—
SENECA, DE BENEF. lib. iv. cap. 8.

"Permites ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabant dī.
Carior est illis homo quam sibi."—JUV. SAT. x.

All things, thou source of all! are types* of Thee—
All things untouched by sin's polluting hand;
Whate'er in nature's wondrous works I see,
Or fair and beauteous, or sublime and grand.

Thy name,† O King of kings! inscribed I find,
And spell in symbols broad thy boundless reign;
The shadows of those glories that would blind,
Undazzled view, unsated view again.

Though veiled thy face, thy finger prints are seen,
That they may trace and trust in thee alone,
Alike by tenants of this globe terrene,
And glowing seraphs that surround thy throne.

The flowers of earth, and stars, the flowers of heaven;
The lovely roseate smile of waking day;
Sol's fiery car when to the zenith driven,
Or flinging radiance o'er its western way;

The vernal scenes of innocence and love,
When youthful nature's all instinct with life;
The summer's prime, when valley, hill, and grove,
Of charms mature are redolent and rife;

Bridport.

When generous Autumn his rich bounty pours,
Each storehouse ope for man, and beast, and bird;
When winter's rigid face is seen and lours,
His cold hand's felt, his hollow voice when heard;

These all thy glorious, lovely self pourtray—
The storm thy power,—the light thy purity;
Revolving scenes and gifts, thy wise, kind sway,
Majestic, mild, they all adumbrate Thee!

If friendship shine with steady genial beam,
And competence its full enjoyment give,
Thy changeless love to shadow forth they seem,
Thy heart of hearts in all I thence receive!

Religion, too, and far beyond the rest,
Reveals thy grace, thy truth, and holiness;
Thy glorious lineaments are here impressed,
To save from sin, and with thy converse bless.

And bless'd with this, of all beside bereft,
Though friends forsake and earthly aids depart,
I'll reck not, Lord! for Thou to me art left,—
My friend, my wealth, my joy, my all Thou art!

THE PUBLICAN'S PRAYER.

BY THE REV. CORNELIUS ELVEN.

With broken heart and sin oppress,
I smite upon my guilty breast;
Yet as thy grace is rich and free,
O God be merciful to me.

Far off I stand with weeping eyes,
Nor dare I lift them to the skies;
The blood of Christ my only plea;
O God, be merciful to me.

No works of righteousness I boast,
Lord, save me or I must be lost;
My hope, my all is fixed on thee,
O God, be merciful to me.

Then justified by faith, I'll tell
How Jesus rescued me from hell,
And this in heaven my song shall be,
"God has been merciful to me."

Bury St. Edmunds.

* "Aristotle tells us that the world is a copy or transcript of those ideas which are in the mind of the first Being, and those ideas which are in the mind of man are a transcript of the world."—
Addison's Spectator, No. 166.

† "Dic, quibus in terris inscripti nomina regum
Nascantur flores?"—*Virg. Ecl. iii.*

REVIEWS.

Bunyan's Whole Allegorical Works: comprising The Pilgrim's Progress in Three Parts, with Notes by the Rev. Thomas Scott, Rector of Aston Sandford; also The Holy War, the Life and Death of Master Badman, and Visions of Heaven and Hell. To which is added a Memoir of the Author. Embellished with a finely engraved Portrait, and Vignette Title-page. Glasgow: Fullarton and Co. Royal 8vo. pp. 563.

The Pilgrim's Progress. By JOHN BUNYAN. *With a Memoir of the Author's Life, by the Rev. Thomas Scott, Rector of Aston Sandford, Bucks, and Illustrative Notes by the Editor.* London: Arnold. Folio pp. 192.

The Pilgrim's Progress, from this world to that which is to come: Delivered under the Similitude of a Dream. By JOHN BUNYAN. *In Two Parts. With Two Hundred and Seventy Engravings, from entirely new Designs.* London: Bagster and Sons. 8vo. pp. 282.

The Pilgrim's Progress, from this world to that which is to come: Delivered under the Similitude of a Dream. By JOHN BUNYAN. *In Two Parts. With Two Hundred and Seventy Engravings, from entirely new Designs.* London: Bagster and Sons. Small 8vo. pp. 246.

The Pilgrim's Progress from Earth to Heaven. An Epic Poem, by the Rev. GEORGE BURDER, Author of Village Sermons. Being a Metrical Version of the inimitable Allegory by John Bunyan. The First Part. The Pilgrim's Progress from Earth to Heaven. An Epic Poem, by the Author of "Scripture Truths in Verse." Being a Metrical Version of the inimitable Allegory by John Bunyan. The Second Part. London: Bagster and Sons. Small 8vo. pp. 154.

The Pilgrim's Progress Versified. Complete in Two Parts. London: Painter. 12mo. pp. 159.

The Life of John Bunyan, written by himself, and published under the title of "Grace Abounding to the Chief of Sinners." With the Addition of some Particulars of his Examination before his Committal to Prison, and a Continuation to the time he joined good Christian in Glory. London: Bagster and Sons. Small 8vo. pp. 103.

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan, by the Rev. GEORGE B. CHEEVER, D.D. London: Fullarton and Co. Royal 8vo. pp. 182.

WE cannot introduce our observations on these works more suitably than by quoting the following just and beautiful paragraphs from Dr. Cheever.

"We meet in the life of Bunyan some of the most remarkable illustrations to be found any where on record, of the manner in which God has chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are; to abase the pride, and rebuke the pretensions of all human glory. Bunyan's preaching, which was the means of the conversion of so many souls, how utterly despised and counted like insanity was it, by all the wise, the noble, the esteemed of this world! And Bunyan's Allegory, when it first appeared, with how much contempt was it regarded, as a sort of story or ballad for the vulgar, by the lords, gentlemen, and ecclesiastics of the age. If any prophet in those days could have gone to the bishop and justices, under whose jurisdiction Bunyan was thrust into the common jail, and left twelve years in prison, and could have said, My lords, there is one John Bunyan, formerly a tinker, and now a tagged lace-maker in a cell in the prison of Bedford, imprisoned by your lordships for preaching the gospel, who hath composed and published an allegory which shall work more to the accomplishment of God's counsels, and to the establishment of sound piety and morality, and to the usefulness and glory of the literature of this kingdom, than all that your lordships, with all the preachers and authors in this civil and ecclesiastical circuit, shall have accomplished in your whole life-time; he would have been regarded as void of understanding, if not imprisoned for contempt of the higher authorities.

"And yet, such a prophet would have spoken but the simple truth; for into how many languages this book hath been translated no man can tell, and how many editions it has passed through still less may any man enumerate, nor how many souls it may have guided to eternal glory. It has gone almost wherever the bible has gone, and has left the stamp of the best

part of English literature, where neither Milton nor Shakspeare were ever heard of. Indeed, it may doubtless be said of Bunyan as of that woman of sacred memory in the New Testament, Wherever this gospel shall be preached in all the world, there shall that, which this man hath done for Christ, be told for a memorial of him. The alabaster-box of very precious ointment, which that woman poured upon the Saviour's head, was an unutterably precious offering, because her heart went with it; but this alabaster box of genius and piety, the fruit of these twelve years' imprisonment, was the work, both the offering itself and the feelings with which it was offered, equally of Bunyan's heart, filled with love to the same Saviour. And wherever the bible goes, doubtless, in all time, this book will follow it.

"As the book itself is an illustration of this great principle of God's administration, so was his own selection of Bunyan as his instrument to do so mighty a work. Disregarding the claims of great establishments and mighty hierarchies, passing by the gorgeous state-religions of the world and all their followers, passing the archbishop of Canterbury, and the see of London, and the great consecrated shrines of applauded genius and piety, even the genius of Milton, and the pulpits of Jeremy Taylor, and Howe, and Usher, and the wise, and mighty, and noble together, he entered the prison cell in Bedford, and poured this unction of his Spirit upon John Bunyan, and touched his lips alone with this hallowed fire, and dipped his pen alone in these colours of heaven. There were as great boasts, if not of the apostolical succession, at least of the ecclesiastical establishment, in those days as in this; and God saw that a lordly hierarchy, and many a lordly bishop, were proclaiming to all the world this lie, that there could be no lawful worship of God, and no true church of Christ, without a prayer-book and prelatical consecration, without episcopacy, confirmation, and a liturgy; but all this was as wood, hay, and stubble; and divine providence selected, to make the brightest jewel of the age as a Christian, a minister, and a writer, a member of the then obscure, persecuted, and despised sect of baptists."—*Pp. 62, 63.*

* * * *

"We enter the prison of John Bunyan. It is, you are aware, the common jail of Bedford. It is said to have been the damp and dreadful condition of this prison which first set Howard's philanthropic spirit in exercise, for the improvement of the prisons throughout Europe. Bunyan's prison stood upon the Bedford bridge. It was a bridge of sighs to many, though, by God's grace, not to him; its walls were proba-

bly almost as damp as the dungeons in Venice, but it was not sea-water that washed its foundations, and trickled its rusty iron grates with moisture. There was no court-yard, no space for out-of-door work, or exercise in the open air; there were stone walls and iron bars, a bridge and a river. The window in his cell was grated, so that he could not look far or freely out of it; but he could see the sunlight, the water, the fields, and the clouds. The glimpses of sweet nature in this world were not so clear to him here, as were the perspective visions of the Holy City coming in upon his soul. His cell was small and comfortless, as was the whole jail; and when he would step farther than the few paces back and forth between the walls of that cell, he must go into the common room of the prison. In those times of persecution, it was crowded; there were at one period more than sixty dissenters incarcerated along with Bunyan, some for hearing the gospel, some for preaching it. He had, it is said, the experience of some cruel and oppressive jailers, though others were very kind to him. Twelve years of imprisonment are long to bear,

‘Long years, it tries the thrilling frame to bear,’

and for six or seven of those it has been said that there is no reason to believe that he ever was permitted to set his foot outside the rocky threshold. Perhaps he had died, says the continuation of his own life, which is supposed to have been written by a brother baptist minister intimately acquainted with him,—perhaps he had died, by the noisomeness and ill usage of the place, had not his enlargement been procured from his hard and unreasonable sufferings. Unable to pursue the honest trade at which he had always hitherto wrought for the support of his family, he now learned, assisted, doubtless, by them, to make tagged thread laces, by the sale of which they might procure what must have been, at best, a scanty subsistence. A beloved wife and four children were dependent upon him, and were permitted at times to visit him; and that dear blind child, in regard to whom he has, in so artless and affecting a manner, related the trial of his feelings, was permitted to abide with him through the day, a solace to his heart, a companion in his work, and one to whom he could talk as artlessly as to his own soul; their conversation must have been often as the prattle of two children, for Bunyan had in him the freshness and simplicity of childhood, even in riper years; a mark of genius, which a great and profound writer has pointed out as one of its most precious and undoubted characteristics.

"Now let us enter his little cell. He is sitting at his table, to finish by sunlight the day's work, for the livelihood of his dear family, which they have prepared for him. On a little stool his poor blind child sits by him, and with that expression of cheerful resignation with which God seals the countenance when he takes away the sight, the daughter turns her face up to her father, as if she could see the affectionate expression with which he looks upon her, and prattles to her. On the table and in the grated window there are three books, the bible, the Concordance, and Bunyan's precious old copy of the Book of Martyrs. And now the day is waning, and his dear blind child must go home with the laces he has finished, to her mother. And now Bunyan opens his bible, and reads aloud a portion of scripture to his little one, and then encircling her in his arms, and clasping her small hands in his, he kneels down on the cold stone floor, and pours out his soul in prayer to God for the salvation of those so inexpressibly dear to him, and for whom he has been all day working. So daily he prays for them and for her, and daily he prays *with her*, and teaches his blind child to pray. This done, with a parting kiss he dismisses her to her mother, by the rough hands of the jailer.

"And now it is evening. A rude lamp glimmers darkly on the table, the tagged laces are laid aside, and Bunyan, alone, is busy with his bible, the Concordance, and his pen, ink, and paper. He writes as though joy did make him write. His pale, worn countenance is lighted with a fire, as if reflected from the radiant jasper walls of the Celestial City. He writes, and smiles, and clasps his hands, and looks upward, and blesses God for his goodness, and then again turns to his writing, and then again becomes so entranced with a passage of scripture, the glory of which the Holy Spirit lets in upon his soul, that he is forced, as it were, to lay aside all his labours, and give himself to the sweet work of his closing evening's devotions. The last you see of him for the night, he is alone, kneeling on the floor of his prison; he is alone with God."—*Pp.* 49, 50.

* * *

"There are two characteristics that reign both in the first and second parts of the *Pilgrim's Progress*; the most important, and the one which is diffused through the whole work, constituting its spirit, and pervading it like a warm, clear, sunny atmosphere, is the love of Christ and the cross. This was the grand trait in Bunyan's Christian character, and all his writings are deeply penetrated with it. The blood of the slain Lamb is every where present; this is the precious hue that suffuses

the work, and gives to all its colours such depth, such power and richness. The heart of the work is Christ; Christ's love, Christ's atoning sacrifice, Christ's righteousness, Christ's precious intercession, Christ's meekness and gentleness, Christ's ever-present grace, Christ's prevailing merits, Christ the victory over sin, Christ our wisdom, righteousness, sanctification, and redemption. This secures to the book the ever-present influences of the Holy Spirit; this makes it a stream of the water of life, clear as crystal, flowing through the world; this makes it a book beloved by the heart of the pilgrim, just in proportion as every thought and feeling are brought into captivity to the love of Christ.

"The second reigning trait of the whole work is its sober, practical, and affectionate wisdom. It is the wisdom that cometh from above, pure and peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy. The views of the Christian life here inculcated are judicious; its trials and its dangers not at all concealed, yet never overrated; its enjoyments tinged with a sober colouring, though rich; the King's highway often rough and beset with difficulties, yet passing through scenes of inexpressible loveliness, and provided here and there with deep springing wells of comfort. The practical spirit of this book is of indescribable value and importance. An allegory like this, one might suppose, would make rather an imaginative than a working pilgrim; and in some hands it would have tended to produce a dreaming mystic, instead of a sober, experienced Christian. But there is hardly a book of greater practical wisdom in the world, and certainly, with all its imagination, no more correct map of the Christian pilgrimage. Its wisdom is that of dearly bought experience, heaven-taught and heaven-descended."—*Pp.* 178, 179.

The book from which these passages are extracted is an importation from the United States. It contains fifteen lectures, which are said to have excited much interest there, and which will be equally acceptable to British Christians. They are in fact dissertations on subjects, an acquaintance with which is necessary for the full understanding and appreciation of the *Pilgrim's Progress*, and on the principal personages and scenes in the narrative. The titles of lectures are Bunyan and his Times—Bunyan's Temptations—Bunyan's Examination—Bunyan in Prison—Providence, Grace, and Genius, in Bunyan and the *Pilgrim's Progress*—The City of Destruction, and the Slough of Despond

—Christian in the House of the Interpreter—Christian on the Hill Difficulty—Christian's Fight with Apollyon in the Valley of Humiliation—Christian in the Valley of the Shadow of Death—Christian and Faithful in Vanity Fair—Doubting Castle and Giant Despair—The Delectable Mountains and Enchanted Ground, with the characters of Ignorance and Little Faith—The Land of Beulah and the River of Death—Christiana, Mercy, and the children. Among the chief qualifications of the author of these lectures are extensive information—intense admiration of Bunyan—thorough accordance with his sentiments and spirit—and ability to express luminous thoughts in glowing language. This is not a volume which is likely to disappoint its purchaser.

Dr. Cheever has made good use of the work originally entitled, *Grace abounding to the Chief of Sinners*, a valuable piece of autobiography, which, though written before the *Pilgrim's Progress*, throws much light on its contents. It was dedicated by Bunyan "to those whom God had counted him worthy to beget to faith by his ministry in the word," and it gives a detailed account of his mental history from his childhood to his forty-sixth year. Before he concluded it, he had lain in prison, he tells us, "complete twelve years," and was waiting to see what God would suffer his enemies to do with him. Had it come down to us merely as the history of a man called to sustain the pastoral office at Bedford, it would have been an interesting narrative, but the insight it affords into his celebrated allegory imparts to it additional worth. When God created Bunyan, he gave him good sense, a warm heart, and a lively imagination. These endowments were necessary for the work he was to perform; but many a Christian has had these, probably in an equal degree with Bunyan, who could never have produced the *Pilgrim's Progress*. It was Bunyan's education that fitted him for the achievement. This was not an education at school or at college, not an education given him by parents or ministers, but an education which he received for the specific purpose from him who had originally destined him to the work. The mental conflicts through which he passed when burdened with sin, anxious for salvation, unacquainted with the gospel—those terrific mental conflicts

which for several years excited his spirit and often brought him to the verge of despair—were an important part of the preparatory process. The habit which he formed of watching minutely the workings of his mind, and expecting suggestions from evil spirits, though carried to an extent which was detrimental to himself, gave him ability to describe such exercises, in a figurative style, so as to be interesting and advantageous to others. The persecutions he met with in the pursuit of that course to which his religious convictions impelled him, resisted as they were by inwrought principles, rendered him the more determined, and the more skilful in drawing that picture of determination which gives a powerful charm to the character of his hero. His deep impressions of spiritual realities and intense earnestness, caused a directness and simplicity of purpose, conducing to that plainness and energy of style which adapted all he wrote to those classes of the community who were the most ready to attend to his instructions. The fact that his theological knowledge was derived almost exclusively from the scriptures, preserved him from sectarian diction and common-place opinions, and imparted to his perceptions the charms at once of novelty and truth. When he began to understand something of the grace of Christ revealed in the gospel, but before his views were at all definite, he was for a long time, as he expresses it, "never out of the bible either by reading or meditation, still crying to God that he might know the truth, and way to heaven and glory." Being afterwards brought into contact with abettors of error, he was "driven to a more narrow search of the scriptures, and was, through their light and testimony, not only enlightened, but greatly comforted and confirmed in the truth." In teaching others, his method was, we are informed, "to keep close to the scriptures, and what he found not warranted there, himself would not warrant or determine, unless in such cases as were plain, wherein no doubts or scruples did arise." He determined to die "rather than deal corruptly with the blessed word of God." He was conversant with every part of the inspired volume. His mind was completely saturated with scripture; and though his applications of scripture were sometimes visionary, and his temptations

seemed to express themselves in scripture language as well as his comforts, yet his phraseology, figures, and habits of thought were so scripturalized, if we may thus speak, as to render his communications peculiarly attractive, holy, and majestic. To all this must be added the leisure for meditation afforded by his long confinement, especially as his access to books was exceedingly limited. Thus a key to the *Pilgrim's Progress*, and a picture of its author's mind is found in "Grace Abounding." In the present edition of this work, a few pages containing additional facts are judiciously added to Mr. Bunyan's narrative.

Of the *Pilgrim's Progress* itself, it is not necessary to speak. It is too well known and too highly esteemed to need our commendation. Suffice it to say, that the editions mentioned in the preceding list are of a superior order. To all who delight in large, clear, handsome type, and paper of the best quality, Mr. Arnold's folio edition will commend itself at a glance. It is pleasant to look at it and think of the facility it will afford to many an aged pilgrim, to renew the sweet remembrance of Christian and Hopeful, and contemplate their reception of the welcome message, "You have but two difficulties more to meet with, and then you are in the city." This edition has also Bunyan's own marginal notes, which are important to any one who desires to ascertain the author's meaning in the obscurer passages. It is greatly to be regretted that in many modern editions which are in other respects good, these marginal notes are omitted.

The octavo edition published by Messrs. Bagster is a volume of great beauty, and illustrated by two hundred and seventy wood-cuts. For family use, especially, these will recommend it strongly, the designs being generally well conceived, and adapted to interest the feelings of the young. They are small, but executed with great precision. The same embellishments are inserted also in the minor edition, which is a respectable book for the pocket, and is sold at less than half the price of the larger.

The large, double-columned volume, published by Messrs. Fullerton, as Bunyan's *Whole Allegorical Works*, includes with the *Pilgrim's Progress*, several other pieces. One of these, the *Holy War*, ought to be universally read by pro-

fessors of the gospel. It is ranked next to the *Pilgrim's Progress* by most of Bunyan's admirers, and by some it is preferred. The allegory, which is totally distinct from that of the *Pilgrim*, is not so natural, and is perhaps not quite so well sustained; but the degree of ingenuity displayed in it is greater, and there are passages which exceed in pathos anything that we remember in the works of other English writers. The subject is, "The Holy War, made by Shaddai on Diabolus, for the regaining the Metropolis of the World; or, The Losing and Taking again of the Town of Mansoul." The piece which follows this, "The Life and Death of Mr. Badman, or a familiar dialogue between Mr. Wiseman and Mr. Attentive," is not an allegory; but was intended by the author to be a sort of supplement to his *Pilgrim*. "It came again into my mind," he says, "to write, as then of him that was going to heaven, so now of the life and death of the ungodly, and of their travel from this world to hell." This work was eminently adapted for usefulness among Bunyan's contemporaries; but modern refinement would take exception to some parts of it. Two other pieces are comprised in this volume which are not generally ascribed to Bunyan. One is entitled, *The Pilgrim's Progress, Part III.* It gives an account of the journey of Tender-conscience, an amiable young man who, having left the city of Destruction, goes along the road which Christian had trodden, calls at many of the places which he visited, meets with some companions and adventurers, takes part in some very long conversations, and at length arrives at the Celestial City. The author, whatever might be his name, possessed some talent, but we have not the slightest hesitation in denying that he was the celebrated person he professed to be. The language is the language of the eighteenth century, not of the seventeenth; the current of thought is flat and spiritless in comparison with that of Bunyan; and the sentiment, though not generally objectionable, is many degrees less pure and evangelical than that which pervades his genuine publications. Nor can we discern any tokens of legitimacy in the piece entitled, "The World to come, or Visions of Heaven and Hell." We do not find any traces of Bunyan's originality of conception, or of that delicacy of taste and judgment which so often

excites the admiration of his readers ; while such phrases as "graphical description," "terrene enjoyments," "mystic epithalamium," "bodies transparent and diaphonous," remind us of nothing in Bunyan except his address to his second Pilgrim, when referring to some claimants to the honour of his lineage,—

"But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are ;
If such thou meet'st with, then thine only way,
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, nor with ease dissemble can."

The two foundlings, however, do not occupy much room ; and it was probably thought that the *Whole Allegorical Works of John Bunyan* being announced, it was better to include the doubtful than to omit anything that a purchaser might expect.

All that remains now is to notice the poetical versions, and of these we shall not say much. It has always appeared to us that an attempt to improve the *Pilgrim's Progress* by turning it into verse was one of very doubtful expediency. It was poetry as it came from the hands of the author,—poetry of the highest order. There is a charm in Bunyan's diction, of which every reader of taste is susceptible, entirely superseding the necessity of rhyme or metre. We will not, however, prejudge the case, but give our readers specimens of what has been performed.

Above forty years ago, the Rev. George Burder published Bunyan's *Pilgrim's Progress* versified, for the entertainment and instruction of youth. It was an abridged version of the first part of the *Pilgrim* alone. This is now re-published by Messrs. Bagster, and adorned with the wood-cuts already mentioned. The following is the account given of the interesting scene in which Christian, after his visit to the house of the Interpreter, is permanently relieved of his heavy burden :—

"By these and other lessons taught him here,
Christian was led at once to hope and fear ;
But still his mind was on his journey bent ;
He therefore took his leave, and onward went.
Uphill he labour'd with his heavy load,
But resolutely kept the narrow road.
And now—deliverance to his soul draws near,
Soon shall he lose his burden and his fear.

"Behold, close by his path, a cross he viewed,
Here Christian stopp'd awhile and musing stood ;
Gazed on his blessed Lord's accursed tree,
And then exclaimed, 'That Saviour died for me!'

No sooner had he spoke, than, strange to tell,
That moment from his back the burden fell,
Relieved at once from all his guilt and pain,
He wept for joy, then gazed and wept again ;
His inward gladness burst into a song,
And thus he warbled as he went along.

"Thus far I came, sore burdened with my sin ;
'Nor aught could cure the misery I was in,
'Till I came hither :—What a place is this !
'Here I begin to taste eternal bliss !
'Must here the burden fall from off my back ?
'Must here the strings that bind it to me crack ?
'Blest cross ! blest sepulchre ! blest rafter be
'The Man that here was put to shame for me.'

"To aid his joy, three shining forms appear,
And words of peace salute his ravish'd ear.
'Pilgrim,' said one, 'your sins are all forgiv'n,
'Now fearless travel safely on to heav'n.'
'Here drop your filthy rags,' another says,
'And let this royal robe supply their place.'
A third his forehead marks and gives a roll,
(The evidences of a gracious soul) ;
'Read here,' says he, 'with joy your pardoned state,
'And show it when you reach the heavenly gate.'"

A metrical version of the Second Part having been now made by the author of "*Scripture Truths in Verse*," in a style very similar to Mr. Burder's First Part, is included in this volume. It commences thus :—

COURTEOUS COMPANIONS.

"Once I did essay
To tell you of the Christian's dangerous way,—
How he forsook his children, wife, and home,
Because he dared not meet its certain doom.
Pleasant it was to me, to you not vain :—
So I have wished more tidings to obtain
Of those he left behind ; but by that way
I have not passed (through business) many a day.
At last what I had wished I did obtain,
Near to the place I went and dreamed again.
Methought, an aged man, as there I lay,
Came by ; I rose and joined his company ;
Began to question him, and found he knew
About good Christian and his travels too.
He told me then about the townsfolk's rage,
When first poor Christian went on pilgrimage.
'But now,' said he, 'that he is gone away,
'Tis wondrous what of him the people say ;—
'That in a glorious land of dazzling light,
'Decked with a crown of gold, he walks in white ;
'And that the Prince who did the place prepare,
'Has granted him a noble mansion there :
'That, at the King's own table now he eats,
'Enjoys his smile, and feeds on dainty meats.
'Indeed they say the Prince himself will come
'Into these parts inquiring what was done ;
'For the indignities to Christian shown,
'They say, he reckons as if all his own.'

Quoth I, I'm glad to hear it ; now he reaps
The end of all his toil, and tears, and griefs ;
I'm glad to hear, too, of the townsfolk's stir.
But of his wife, sir, know you aught of her ?

'Who? Christiana? why her sons and she
 'Are like as happy as he is to be;
 'For they have seen the folly of their sin,
 'And have packed up and followed after him.'
 Better and better still! but did you say
 That wife and children too were on their way?
 Said I.—'Yes,' he replied, 'tis really true;
 'But I'll narrate the whole affair to you.'

The volume entitled the *Pilgrim's Progress Versified*, published by Mr. Painter, consists of a metrical version much fuller than the preceding, in what is usually called the Spenserian stanza. The concluding verses are as follow:—

"Then Standfast summon'd him who was the Guide,
 And said—'Tho' I have not been long with you,
 Nor did you much over my steps preside,
 Yet ever since that we acquainted grew,
 I have deriv'd from you advantage true.
 When I left home, I left behind me there,
 A wife and five small children: this I sue—
 At your return (for thither you'll repair,
 So that you may more pilgrims guide where we
 too are),

"That you unto my family will send,
 And let them be inform'd what me befel,
 With what shall happen to me in the end.
 Of my arrival here, I pray thee tell—
 Describe my past and present state as well.
 Tell them of Christian—Christiana, too—
 How with her husband she came forth to dwell,
 And with her children did his steps pursue:
 Declare her happy end, call where she's gone to
 view.

"Little or nothing have I home to send,
 Except it be my tears for them, and prayer;
 Of which it will suffice if news you lend,
 If peradventure they may profit bear.'
 When Standfast had arrang'd all matters there,
 And time was come for them to haste away,
 He also did unto the stream repair.
 Now, lo! there was a great calm on that day;
 Wherefore, when half way in, he stood, and thus
 did say,—

"This river has to many caused great fear—
 Yea, and the thoughts of it would oft me fright;
 But now, methinks, I'm easy standing here.
 My foot is fixed where priests did once alight,

Bearing the ark of covenant with might,
 While o'er this Jordan Israel did go.
 The waters cold, to taste are bitter quite;
 But then the thoughts of what I'm sure to know,
 Do lie upon my heart, and like a coal do glow.

"I see myself now at my journey's end—
 My toilsome days are ended, and no more.
 I'm going to see that Head which low did bend,
 And which for me the crown of thorns once bore—
 That face which once was spit upon so sore.
 Hearsay and Faith my life's ingredients were;
 But now I go where all's my sight before.
 I shall be with him, and shall have, as he, his
 All the delights which I in his blest presence share.

"My Lord, when spoken of, I've lov'd to hear;
 And where I've seen the impression of his shoe
 On earth, in any part of my career,
 I've coveted to set my footstep too—
 His name's to me been civet-box most true—
 Yea, sweeter than of perfumes the most sweet:
 His voice to me's more sweet than honey dew;
 And for his face, I've longed that more to greet,
 Than any've craved the sun to make night's thick
 shades fleet.

"His words I used to gather for my food—
 They were for antidotes, lest I should faint;
 He's held me up, and kept me ever good—
 Yea, and my steps were strengthen'd by restraint."
 Now, while all this he did describe and paint,
 Over his countenance a change there came,
 His strong man bowed beneath him as he went;
 'I come to Thee, take me,' he did exclaim:
 After that ceased to be within the eyesight's aim.

"But glorious 'twas to see the open air—
 How horses, chariots, pipers did appear;
 Singers and trumpeters seen plainly were,
 And players on stringed instruments, to cheer
 The Pilgrims who Gate Beautiful drew near.
 As for the children and their families, I
 Did not stay where I was till they got clear;
 But I have heard that they did not then die,
 But were yet living—and this was the reason why—

"That they in that place, where they situate were,
 Might, by their influence, the church sustain;
 That so it might increase, and produce bear.
 For a time, therefore, they on earth remain:
 Should it my lot be to go there again,
 I may give those who information crave,
 Some notice of what here suits not my strain:
 Meantime, my readers my best wishes have—
 Farewell! I bid them all, and may the Lord them
 save."

BRIEF NOTICES.

The Domestic Bible. By the Rev. INGRAM COBBIN, A.M. London: Small 4to. pp. 214.

The combination of great utility with extraordinary cheapness, gives to this work a special claim to public favour. A number containing sixteen pages is issued every fortnight, of the

appearance of which we have from time to time apprised our friends, in the list of Recent Publications Approved; but now, the Pentateuch being completed, and made into a volume, some further development of the plan pursued may be seasonable. In the centre of each page are two columns of marginal references, with the usual

marginal readings, and occasionally a brief explanatory note. At the foot of the page there are other notes in small type, and short reflections to be read at the end of each chapter. In the text, there are interspersed a great number of good illustrative wood-cuts; brackets, indicating that the chapter or paragraph included may be advantageously omitted in family reading; words, also in brackets, which, in the judgment of the editor, might be substituted beneficially for objectionable terms in the common version; and hints for the guidance of those who wish to read the scriptures in chronological order—a practice of far greater importance for the right interpretation of the bible and perception of its harmony than is generally supposed. At the close of the chapter there are also a few questions, designed to keep alive the attention and inform the minds of children and servants. These are the chief features of a plan which is executed very respectably in all its parts. It may be of little avail to say that unless there is an immense sale, the publisher will lose much by the enterprise, though this is a fact—there are but few purchasers, we fear, who are influenced by such reasons; but it is true also that the use of this work will render family reading far more interesting and instructive than the use of a bible containing the common English text alone, and that the publisher engages that when it is complete the price shall not exceed twenty shillings.

The Baptist Irish Society; its Origin, History, and Prospects: with an Outline of the Ecclesiastical History of Ireland, and a Lecture, enforcing its Claims on the Sympathy and Efforts of Christians in England: London: Svo. pp. 162. Price 2s. 6d.

The largest portion of this volume is occupied with a sketch of the Ecclesiastical History of Ireland, from the earliest times to the close of the eighteenth century. This has been prepared by Mr. Gould, pastor of the baptist church in Dublin; and it evinces diligence, skill, and judgment. He has taken pains to ascertain the facts which it was desirable to lay before the reader, and to teach him to look at them in the light afforded by sound principles, especially in those matters which relate to state-endowments. The second part of the work, that relating to the Baptist Irish Society, was written partly by Dr. Belcher before he left England, and partly by Mr. A. G. Fuller: of course it consists, in a great degree, of matter derived from the thirty annual reports. Dr. Massie's Lecture, delivered at the annual meeting of 1844, gives a comprehensive view of the ecclesiastical aspect of Ireland, in glowing language, expressing the opinion that "the church of England in Ireland is itself a cancerous sore, a wound of long standing; but the presbyterianism of Ireland has been a plaster thrown over it, to hide its deformity, and to conceal the evil working in the whole community." It is desirable that this publication should be circulated extensively. Now is the time for British Christians who adhere to New Testament modes of procedure, to exert themselves in Ireland; if they are apathetic now, we are fully persuaded that before many years elapse they will regret

it bitterly: The society from which this work emanates deserves confidence and support; if its operations are few or feeble, the fault lies not with its managers, but with the public.

The Female Disciple of the First Three Centuries of the Christian Era: her Trials and her Mission. By Mrs. HENRY SMITH. London: 16mo. pp. 297. Price 6s.

That women professing godliness must have experienced far more than an average share of the difficulties and trials endured by the followers of Christ in the first ages will be readily acknowledged by all; but the degree in which their lives were embittered by the opposition of heathen connexions, and the innumerable sources of grief by which their steps were surrounded, cannot be imagined by any one who is not familiar with the manners and customs then prevalent. The writer of the volume before us has studied these, and made herself acquainted with historical records illustrative of her theme, and the result of her researches will be interesting and useful, we trust, to thousands of her countrywomen. Her work contains chapters on the Benefits of Christianity to Women—Judaism at Rome—the Women of Heathen Antiquity—the Christian Female in the Apostolic Age—the Communication of the Gospel to Gentile Women—the Christian Bride—the Christian Wife—the Attire of the Christian Mother—the Christian female as a Member of the Church—the Christian Wife and Heathen Husband—the Christian Daughter—the Christian Slave—and the Death of the Christian. In the discussion of these topics, many of our female friends will find much that will be new to them, and all will find impressive representations of facts calling forth their sympathy towards their sisters of less favoured times, their gratitude for the tenderness of divine providence towards them, and their sense of obligation to adhere firmly to principles for which others have suffered so acutely, and to aid in their dissemination throughout those lands which still sit in darkness.

Stories of the Primitive and Early Church. By SOPHIA WOODROFFE. Edited, with an Introduction to the Subject, by G. S. Faber, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. London: Seeley and Co. 16mo. pp. 207.

Of this volume we cannot speak favourably. The venerable editor is very hostile to what he deems semi-popery, as exhibited by the Oxford tractarians, but his own system is in our view full half way towards it, and such works as this appear to us to prepare their readers to receive it. The ecclesiastical authority recognized is what we deem usurpation. The nomenclature is not that of Paul, Peter, and John, but that current in subsequent centuries. Mr. Faber endeavours to sift the grain, but his sieve retains much that we think worthless and even baneful.

The English Gentlewoman: or, Hints to Young Ladies on their Entrance into Society. London: Henry Colburn. Post Svo. pp. 257.

This work is intended chiefly "for young ladies of the upper classes of English society,"

—"for those who must live, more or less, in communion with the gay and the opulent, but who wish to live unspotted in the world." In much of the advice given there is good sense; the practices on which the writer animadvert, as prevailing extensively in aristocratic circles, are such as it is desirable her readers should avoid; but respecting many of the subjects discussed, we are utterly incompetent to give an opinion, for want of acquaintance with those scenes in which she professes to have passed her life. A sentence in the preface will enable the reader to form some judgment of the character of the reforms she advocates. Having stated that the strictures upon dress, amusements, and the laxity of morals in trifles, have been dealt out with an unsparing hand, the writer adds, "The time may not be far distant when we may find that they have not been too rigid; and when the English lady, modest in principle, pure in thought, may again dress as a respectable woman ought ever to do, and dance like a gentlewoman; when the Morning Prayers of our own church may not be followed by the nightly waltz, or the indelicacy of the French play—when, in short, our amusements will be brought in unison with the tone of our own minds, and not our minds levelled to the vulgarity of foreign tastes."

Fifty-three Plain and Practical Sermons. By THORNHILL KIDD. Fourth Edition. London: Aylott and Jones. 8vo. pp. 424.

These discourses were published first about thirty years ago, under the title of "Sermons, chiefly designed for the use of Villages and Families." They then constituted two volumes, but are now, by the use of a full page, brought into one. The new title describes them rightly as plain and practical: it may be added, that the subjects are diversified and important, and that direct reference to the great truths of the gospel pervades them.

A Brief History of the Origin and Formation of a Church of Christ, assembling at Zion Chapel, Gravesend. London: pp. 32. Price 6d.



The elevation of the chapel is shown in this cut, which is also a specimen of the elegance of the small publication of which it forms the frontispiece. In addition to the narrative, an address delivered by Dr. Godwin at the formation of the church is included, with a sermon on the same occasion by the pastor, Mr. E. S. Pryce, to whom, as the author, the tract is in every respect creditable. May the blessing of heaven attend his labours.

The Faith and Order of the Primitive Churches: deduced from the Scriptures only. London: Wacey. 32mo. pp. 99.

With many things that are excellent, this small volume contains some that do not commend themselves to our judgment. So certain are "the authors," however, of the accuracy of their own deductions, that they maintain "that Christians can hold no religious communion whatever, whether public or private, with any who, from whatever cause, refuse to join themselves to the church, constituted, according to the apostolic pattern, a description of which has been here attempted."

Petra: the City of the Desert. A Poem. Nehemiah: A Poem. By JAMES TALBOYS WHEELER. Oxford: 8vo. pp. 16.

As the first appearance of these poems was in our pages, our readers have had opportunity to form their own estimate of their excellence. They are now printed elegantly and done up in cloth for separate circulation.

A Manual of Phonography; or, Writing by Sound. A Natural Method of Writing by Signs that Represent the Sounds of Language, and adapted to the English Language as a Complete System of Phonetic Short Hand. By ISAAC PITMAN. Seventh Edition. London: 16mo. pp. 64. Price 1s.

This is one of several publications designed to recommend and teach an art by which, the ordinary spelling being superseded, words shall be expressed by signs regulated solely by sound. We cannot say that we think favourably of the practicability of the proposed reform, or of the safety of the study for young persons who are to spell words in accordance with the established system; but as it is not our desire, in such matters, to inculcate our opinions, but merely to aid our readers by furnishing them with information, we apprise them that there are also, The Phonographic Class Book, by Isaac Pitman—A Plea for Phonotypy and Phonography, by A. J. Ellis, B.A.—The Phonotypic Journal, published monthly—a Sheet of Phonotypic Wafers, very pretty and adhesive, and several tracts, and papers illustrative of the subject; all of which may be purchased at Messrs. Bagster's. There is, it seems, at 5, Nelson Place, Bath, what is called "The Phonographic Institution."

Scottish Controversial Works on the Atonement.

It is known by our readers that an earnest controversy has been carried on in Scotland of late respecting the nature and extent of the atonement. This is a subject on which we cannot enter cursorily with any propriety, and an opportunity to discuss it deliberately we have not found, and are not likely at present to obtain. For the sake of those readers, however, who are anxious to investigate its merits, and of those authors who have favoured us with their productions, we give the titles of those which we have recently received. 1. *An Inquiry into the Completeness and Extent of the Atonement with Especial Reference to the Universal Offer of the Gospel, and the Universal Obligation to*

Believe. By ROBERT S. CANDLISH, D.D., Minister of the Gospel, Edinburgh. Edinburgh: Johnstone. 16mo. pp. xvi. 157. 2. *Letter to the Rev. R. S. Candlish, D.D., occasioned by his Remarks in the December Number of the Free Church Magazine, on the Atonement.* By JAMES ROBERTSON, Minister of Portsburgh Church. Edinburgh: Oliphant and Sons. 12mo. pp. 20. 3. *The Two Gospels: or, Brief Notes in Support of the United Associate Synod's View of the Doctrine of the Atonement, as Opposed to that of Dr. Andrew Marshall and others. Dedicated to the Elders of the Secession Church.* By the Rev. P. DAVIDSON, Edinburgh. Edinburgh: Oliphant and Sons. 12mo. pp. 43. 4. *Statement made, April 1, 1845, before the United Associate Presbytery of Edinburgh, on asking their Advice.* By JOHN BROWN, D.D., Senior Minister of the United Associate Congregation, Broughton Place, Edinburgh; and Professor of Exegetical Theology to the United Secession Church. Printed at the Request of the Presbytery for the Information of the Church. Second Edition. Edinburgh: Oliphant and Sons. 12mo. pp. 32. 5. *A Brief Sketch of the History of the Atonement Controversy, as agitated in the United Secession Church within the last few years. With some Remarks upon the present aspect of things.* By the Rev. ANDREW ROBERTSON, Stow. Edinburgh: Oliphant and Sons. 12mo. pp. 28. 6. *The Continuation of a Brief Sketch of the History of the Atonement Controversy, as agitated in the United Secession Church within the last few years.* By the Rev. ANDREW ROBERTSON, Stow. Edinburgh: Oliphant and Sons. 12mo. pp. 30. To this list we subjoin, as pamphlets of a similar character and relating to kindred subjects, the following:—*The Entire Correspondence between the Four Congregational Churches in Glasgow, and the Congregational Churches at Hamilton, Bellshill, Bridgeton, Cambuslang, and Androssan: on the Doctrines of Election and the Influence of the Holy Spirit in Conversion. With an Appendix.* Glasgow: Macklehorse. 8vo. pp. viii. 191. *A Sequel to "The Entire Correspondence," &c., being the last Letter of the Church in Androssan, to the Four Churches in Glasgow.* Glasgow: 8vo. pp. 8.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KIRRO, D.D., F.S.A., Editor of "The Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Parts XXI, XXII. Edinburgh: 8vo. pp. 160. Price 5s.

A Lecture on the Ejection of Two Thousand Ministers from the Church of England, by the Act of Uniformity, on Bartholomew's Day, 1662; containing an Account of this Important Event in English Ecclesiastical History, with References to Several Cases of a Local Interest, Delivered in Badcox Lane Meeting House, Frome, August 24, 1845. By C. J. MIDDLEDITCH. London: 12mo. pp. 35. Price 6d.

Black Bartholomew! Dominant Popery always the same, whether Rome Papal, or Rome Protestant. A Glance at Ecclesiastical History relating to Popish Cruelty and Protestant Intolerance, as de-

livered in a Commemorative Service, on Bartholomew's Day, August 24, 1845, at Jireh Meeting, Brick Lane, Old Street. By J. A. JONES, pastor of the church. London: 24mo. pp. 24. Price 2d.

St. Bartholomew's Day Commemorated; or the Principles of Congregational Dissent Explained and Defended. By A. EWING, M.A. Halifax: 16mo. pp. 37. Price 4d.

Popery the Enemy and Falsifier of Scripture: or, Facts and Evidences, illustrative of the Conduct of the Modern Church of Rome, in Prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue; and also of the Falsification of the Sacred Text in Translations of the Bible executed by Romanists. A new Edition, Corrected and Enlarged. London: Painter. 16mo. pp. 122.

A Right Spirit. A Tract for Professors of Religion. By T. DAWSON. Baccup: pp. 12. Price 1d.

Friendly Hints to Tradesmen's Assistants, on their Duties, Difficulties, and Encouragements. London: (Tract Society) 32mo. pp. 104. Price 8d.

The Ladies of the Factory; with Friendly Hints on their Duties and Dangers. London: (Tract Society) 12mo. pp. 172. Price 1s.

Exercises in Orthography on an Improved Plan; containing much Valuable Information on Various Subjects. Sixth Edition, with Extensive Additions. By HENRY HOPKINS, A.M. London: 16mo. pp. 257. Price 1s. 6d.

Exercises in Composition, on an Improved Plan containing much Valuable Information on Various Subjects. Fourth Edition, with Extensive Additions. By HENRY HOPKINS, A.M. London: 16mo. pp. 257. Price 1s. 6d.

The Teacher's Manual of Exercises in Mental Arithmetic; containing Twenty-five Thousand Questions, with the Answers and the Rules for their Calculation. Forming a Key to the Pupil's Manual of Mental Arithmetic. By HENRY HOPKINS, A.M. London: 16mo. pp. 232. Price 3s. 6d.

The Pupil's Manual of Exercises in Mental Arithmetic; containing Twenty-five Thousand Questions, with the Rules for their Calculation. By HENRY HOPKINS, A.M. London: Relfe and Fletcher. 16mo. pp. 120.

Steill's Pictorial Spelling and Reading Assistant. Part II. Explaining terms used in Literature, Science, and Art. London: 12mo. pp. 116. Price 1s. 6d.

Steill's Royal Pictorial Toy Book Grammar. London: 16mo. square, pp. 32. Price 1s.

Connected Scripture Lessons, and Monitor's Question Book for Junior Classes. With Suggestive Notes for Additional Questions. Second Edition. By WALTER WILLIAM KING. London: 24mo. pp. 42. Price 2d. The Four Lessons on Separate Sheets, Royal Folio. (Twenty inches by twelve and a half.) Price 6d.

Cobbin's Child's Commentator on the Holy Scriptures. Parts XVI.—XVIII. London: Ward and Co. 16mo. square, pp. 48.

The Eclectic Review. September, 1845. London: Ward and Co. 8vo. pp. 120.

The Herald of Peace. September, 1845. London: Ward and Co. 8vo. pp. 16.

INTELLIGENCE.

ASIA.

DISSOLUTION OF THE CONNEXION BETWEEN BHOODISM AND THE BRITISH GOVERNMENT IN CEYLON.

It will afford our readers pleasure to learn that the representations of the impropriety of this connexion, which have been so frequently made to the British government, have at last proved effectual. The fact has been announced in papers published in India; and Mr. Peggs, whose persevering labours in this cause are well known, has favoured us with copies of letters in which it has been communicated to him by his friend the Rev. R. S. Hardy. The following is an extract:—

“April the 23rd, 1845, a levée was held in the pavilion in Kandy, which was numerously attended by the native chiefs and priests; and his Excellency the governor (as reported in the Colombo Observer), informed the assembly, that in consequence of a communication from the secretary of state, Lord Stanley, he can no longer appoint any priest to office as heretofore under his seal and signature; and that the government agent will not be allowed to interfere, in his official capacity, in the ceremonies of Bhlood, nor to have the custody of the keys of the temple in which the tooth of Bhlood (so called) is enshrined; all these things are in future to be managed by the priests themselves. This resolution is not yet carried into effect, as it will require a little time for the priests to agree upon the course they will adopt in consequence of the new position in which they are placed. They are about to petition the queen upon the subject; but we have no fear from that source. It is reported they are about to take the principal establishments connected with idolatry, entirely away from the city of Kandy; but as there are many different rumours upon the subject, I know not which to credit. The church is called upon to be very thankful to God on account of this event, as it is a very severe blow to heathenism. But it must be remembered, that in proportion as we effect the downfall of superstition, we are called upon, as a matter of stern duty, to increase our efforts to supply its former victims with the truth.”

Under date June '9, Mr. Hardy states:—
“The connexion of our colonial government with idolatry has entirely ceased, or is only continued until the priests resolve upon what course they must adopt. With very slight interruption Bhloodism has been the religion of the interior of Ceylon more than 2000

years. This has now ceased, and I trust for ever. The priesthood not being a question of caste as among the Brahmins, not being personally respected, we may hope that, as their political influence is taken away, the religion itself will the more speedily perish. But it is so specious, and has so strong a hold upon the native mind, that it will probably exist in reality—living after its name is universally repudiated. The aid you rendered by your letters to the secretaries of state was of the most essential service, and I have no hesitation in expressing my firm belief, that if it had not been for your interference, no step whatever would have been taken officially to sever the offensive connexion. The books you were kind enough to send, have all come safely to hand, and I have distributed them in places where I thought they would be likely to render the most essential service in the good cause. To me personally they have been of great assistance, as they have supplied me with information I could obtain from no other source on some subjects I have had to bring before the public in this colony.

“The present circumstances of the Ceylonese are peculiarly trying from the almost total disruption of their old habits, in consequence of the great influx of settlers. Though we are not without tokens of the divine approbation, we do not see that rapid progress of the work that we long to witness. The death of Mr. Daniel was a great loss to us. In personal, out of door, real missionary labour, he was perhaps superior to any other missionary that has entered the Indian field since the days of St. Thomas, if this apostle ever crossed the Indus; and it is little to say, that he came nearer to my idea of a perfect missionary than any other man I ever knew. I need not ask a returned missionary to pray for his brethren that are yet engaged in the strife of battle, but I may ask you never to forget, in your supplications, the little band in Ceylon. May we meet in heaven.”

ASSOCIATIONS.

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The following is the list of churches in this association:—

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 Windsor.....S. Lillycrop.
 Wokingham.....C. H. Harcourt.

The ministers and messengers having assembled at Windsor, May 13, Mr. Tyso was chosen moderator, and Mr. Statham secretary. Sermons were delivered by Messrs. Hatch and Birt; and the circular letter, on the Necessity of Cultivating and Maintaining Brotherly Love, written by Mr. Harcourt, was read and approved. The following resolution, among others, was adopted:—

“That this association, regarding all state-endowments for the support of religion as alike opposed to the dictates of the word of God, and the best interests of mankind, would express its firm and decided disapprobation of the measure introduced by her Majesty’s government, and supported by so large a number of the professed representatives of the people (contrary to the wishes of their constituents) for the increase and permanent establishment of the grant to the Roman catholic College of Maynooth; as also its deep regret at the pertinacity and haste with which the obnoxious measure is pressed forward in direct opposition to the expressed wishes of the people, from whose pockets the money will be drawn.”

Three churches in the preceding list were received, which are not included in the following summary of

Statistics.

Number of churches	15
Baptized	63
Received by letter, &c.	35
Restored	3
.....	—101
Removed by death	17
Dismissed	26
Withdrawn	11
Excluded	9
.....	— 63
Clear increase.....	38
Number of members	1264
Sabbath school children	899
Teachers	138
Village stations.....	33

The next association is to be held at Reading, on the Tuesday and Wednesday in the Whitsun-week.

BUCKINGHAMSHIRE.

The following churches and ministers constitute this association:—

Amersham.....J. Cocks.
 Aston Clinton.....T. Avery.
 Buckingham.....W. H. Carryer.
 Chenies.....B. Bartlett.
 Chesham.....W. Payne.
 Long Crendon.....
 Cuddington.....T. Timberlake.
 Penny Stratford.....T. Carter.
 Gold Hill.....D. Ives.
 Haddenham.....P. Tyler.
 Harefield.....W. Lake.
 Ickford.....C. Dodwell.

VOL. VIII.—FOURTH SERIES.

Missenden.....D. Marsh.
 Mursley.....J. Symonds.
 Quainton.....D. Walker.
 Princes’ Risborough.....J. Dawson.
 Seer Green.....G. Norris.
 Speen.....E. Bedding.
 Swanbourne.....J. Dumbledon.
 Waddesdon Hill.....H. G. Grainger.
 W. Tomlin.
 W. Payne, sen.

The annual meeting, May the 6th and 7th, was held at Buckingham. Mr. Carryer was called to the chair, and Mr. Marsh re-appointed secretary. The business of the county auxiliary to the Baptist Home Missionary Society was transacted; Mr. Dawson preached, and read the circular letter on Sanctification, which he had prepared, and which was ordered to be printed. The following resolutions were passed unanimously:—

“I. That this association cordially approves the very spirited effort made by the baptist friends at High Wycombe, and earnestly recommends the case, as one deserving the warmest support of the associated churches.

“II. That this meeting, while it readily sympathizes with every fair attempt to hinder the progress of Popery, is, in opposing the Maynooth grant, more particularly anxious to enter a prominent and decided protest against all state-endowments of religion.

“III. That this meeting would respectfully submit to the associated churches the very great desirableness of making some provision through the medium of insurance societies, for the widows and families of their pastors, in case of their removal by death, as a duty alike dictated by affection and demanded by justice: and would recommend the Protestant Dissenters’ Fire and Life Insurance Society, as offering peculiar facilities for the purpose.”

Statistics.

Number of churches	20
Baptized.....	75
Received by letter	38
Restored	5
.....	—118
Removed by death	36
Dismissed	22
Separated	29
.....	— 87
Clear increase.....	31
Number of members.....	1883
Sabbath scholars	2199
Teachers	308
Village stations.....	40

The next meeting is to be held at Missenden on Tuesday and Wednesday, the 5th and 6th of May, 1846.

NEW CHAPEL.

HIGH WYCOMBE, BUCKS.

A new and handsome chapel, erected on ground generously given by Messrs. Hearn and Veary, and intended for the use of a free communion baptist church, was opened for divine worship on Wednesday, Sept. 10. The services were commenced by the Rev. S. Green of Walworth, who read the scriptures and prayed; after which the Rev. T. Archer

D.D., of the Scotch United Secession church, London, preached from Gal. vi. 14. In the afternoon a public meeting was held, at which Joseph Sanders, Esq., of London, presided, when a statement was made by the Rev. S. G. Green, B.A., the minister of the place, and addresses delivered by the Revs. R. May of Barnstaple, Dr. Archer, W. Brock of Norwich, S. Green of Walworth, and W. A. Salter of Amersham. At this meeting a vote of thanks was unanimously and heartily passed to the mayor and corporation of Wycombe for liberality displayed by them in granting the town hall for the use of the congregation during a period of nine months. In the evening, the Rev. B. Davies, Ph.D., of Stepney College, commenced with scripture reading and prayer, and the Rev. W. Brock of Norwich preached from Gal. vi. 13. Many other ministers were present, and took part in the devotional services of the day. The donations and collections towards the liquidation of the debt amounted in all to about £145.

ORDINATIONS.

BARNOLDSWICK.

Mr. Thomas Bennett, late a student in the college at Accrington, was ordained pastor of the baptist church at Barnoldswick, on Tuesday, August the 26th. The Rev. T. Pottenger of Bradford delivered an excellent address on the constitution and independence of a Christian church; the Rev. D. Griffiths, theological tutor, delivered the charge to the minister, and the Rev. P. Scott of Shipley, preached in the evening. Several other baptist and independent ministers took part in the services, which were very well attended, and will not soon be forgotten.

BAMPTON, DEVON.

On Wednesday, Sept. 3, two public services were held in the baptist chapel, Bampton, when Mr. C. E. Pratt, from the baptist academy, Taunton, was ordained pastor of the church and congregation meeting there. The morning service was commenced with reading and prayer by the Rev. S. B. Sutton, B.A., of Tiverton; after which the Rev. J. Teall of South Molton, delivered an introductory discourse, and asked the usual questions. The Rev. J. Jackson of Taunton then offered the ordination prayer, and gave an affectionate charge to the minister. In the evening the Rev. H. Addiscott of Taunton read the scriptures and prayed, the Rev. N. Foot of Collumpton preached to the church and people, and the Rev. J. Poole of Dulverton concluded the interesting exercises of the day with prayer. The weather was very favourable, and the services were well attended.

FENNY STRATFORD.

Mr. Thomas Carter, whose acceptance of the pastoral office was mentioned in our number for June, was publicly set apart to the work on the 8th of September. A charge to the minister was given by the Rev. B. Lewis of Southwark, and a sermon to the people by the Rev. J. Aldis of Maze Pond. Messrs Simmons of Olney, Paine of Chesham, Adey of Leighton, and other ministers, conducted the other parts of the services, all of which were of a highly interesting and profitable character.

NEWBURY.

The Rev. D. Trotman having through increasing ill health been induced to resign the pastoral charge of the baptist church Newbury, the Rev. J. Drew, late of Welsh Pool, has received a very cordial invitation to succeed him, and purposes commencing his stated labours on the first Lord's day in October.

MILL END, HERTS.

The Rev. W. Elliott, late of Somers Town, has accepted an invitation to the pastoral office from the baptist church at Mill End, and intends to enter on his stated labours early in the present month.

SAWBIDGEWORTH, HERTS.

The Rev. J. King, late of Brooke, Norfolk, has accepted a unanimous invitation to become the pastor of the baptist church at Sawbridgeworth.

RECENT DEATHS.

REV. RICHARD PHILLIPS.

The Rev. R. Phillips was born at Castell, in the parish of Landewy, in the year 1801, and died the 8th of July, 1845, in the forty-fourth year of his age. Mr. Phillips, from his infancy, was of a rather delicate constitution, of a sedate appearance, and quiet disposition. His parents who were farmers, and greatly beloved in the neighbourhood, regularly attended divine worship at the established church, and were particularly attached to that establishment. They were much delighted in perceiving in their son Richard a strict adherence to moral principle, and continual exhibitions of sound mind and strong intellect. At an early period he was placed at a school, which was established at Fynnon, conducted by the Rev. Benjamin Davis, baptist minister. He was not long there ere he developed mental ability and facility in acquiring knowledge. He seemed, as his tutor used to say, to be thirsty for knowledge. A master so eminently pious proved to the young pupil a lasting blessing. Soon he became the subject of religious impressions — impres-

sions real and lasting. For a length of time his religious state of mind was known to himself and God alone; but often wishing some circumstance to occur that would have had the tendency to reveal it. His master, from some reasons known to himself, never spoke to him on the subject of religion, and he could not overcome his natural timidity to communicate his feelings to any one. However, the Lord, whose ways are not our ways, prepared another instrument to encourage the return of this timorous prodigal. A fellow-student, a pious young man, one day inquired into his state of mind, relative to religion, and instantly he burst out crying, and said, "I love Christ; for some months I have loved him, and prayed that some one would speak to me on the subject, but no one did; but the time is come for me to be the Lord's not only secretly, but publicly."

Mr. Phillips was buried with Christ in baptism, on a profession of faith in Christ, by the late Rev. B. Davis, and received into full communion of the church under Mr. Davis's pastoral care. Having joined the church, Mr. Phillips, by his exemplary walk and holy conversation, united with developments of uncommon mental abilities, was encouraged by the community to deliver short addresses at their prayer meetings, which he did with meekness and fear. No sooner was this known than his neighbours flocked to the prayer-meetings to hear the discourses of their young and wonderful countryman. He soon began to preach publicly with great acceptance. His appearance, his actions, his zeal, and his energy, commanded universal esteem. It was impossible to have heard him without seeing something of the practical influence of the message he delivered. In the year 1828, the eminently good and pious Mr. Davis, the minister of the church he was a member of, entered into rest. Mr. Phillips was unanimously invited to become their minister. On the 20th of May, 1829, he was publicly set apart for that solemn work. For seventeen years Mr. Phillips faithfully discharged the duties of his office to the church and congregation with pleasure and acceptance. He threw his whole soul into his work, and made full proof of his ministry. As a man he possessed a native shrewdness which rendered his society most desirable. In argument he was by no means a contemptible antagonist, and always remarkable for his ready and correct acquaintance with his bible—a living concordance. In the domestic circle he was of a meek and unruffled spirit. He was of an unbroken friendship, whose confidence was inviolable; a man of principle. His affliction was neither very long nor trying. From the beginning of it to the end he was perfectly resigned to the divine will. When he seemed to have death in full prospect, he said, "Oh, what a mercy

I am not afraid of death! My hopes are fixed on Christ alone; he is enough." To his dear partner, he said repeatedly, "It is a trial of my faith to leave you; but the Lord's will be done. He seemed to possess a full assurance of faith. "If," said he, "sin be pardoned, death has no sting beside." In the experience of this holy man, it is evident that death was conquered. During his illness he seemed to derive infinite consolation and support from the scripture in 2 Tim. i. 12, "I know in whom I have believed," &c. He was repeating these words when his voice faltered in death. He fell asleep in Jesus. He crossed Jordan at its narrowest point. As he lived, so he died. His end was peace. A funeral sermon was preached for him, and his remains were accompanied to the grave by an immense multitude of mourners.

REV. JAMES HARGREAVES.

The venerable pastor of the baptist church at Waltham Abbey entered into rest on the 16th of September. Mr. Hargreaves began his ministerial course, we believe, at Bolton-le-moor in Lancashire, but in 1798, he took charge of the church at Ogden in the same county. Having spent many years usefully and honourably in that secluded spot, he removed to London in 1822, at the invitation of the church in Little Wild Street. At the expiration of seven years, removing thence, he became pastor of the church at Waltham Abbey. His ministry there was attended with many beneficial results; his amiable temper and conciliatory manners giving him much influence in a church that had previously been in an unsettled state, and general respect in the town and neighbourhood. His last public enterprise was the erection of a British school house, for which he collected, and at the same time for a debt previously incurred, and he had the satisfaction of seeing the whole discharged. His gratuitous services to the Peace Society, of which he had been secretary twenty years, were highly valued also by its friends. He has been laid aside from public engagements nearly three months, during which his sufferings have been severe, arising from disease of the heart, to which he had long been subject. A few hours before his death, perceiving that it was nigh, he expressed his satisfaction that all his worldly affairs were settled, adding, that as for himself, he could leave his soul in the hands of the Almighty. His age was seventy-seven. Mrs. Hargreaves survives.

MR. THOMAS COOK.

Died, Sept. 3, of small pox, aged forty, Mr. Thomas Cook, who was for several years one of the deacons of the baptist chapel in Lyme Regis, but had latterly, under a deep sense of duty, withdrawn from that office,

much to the regret of many friends, with whom he had formerly acted. His straightforward and consistent character, as a protestant dissenter, endeared him to a large circle of friends, who, in common with his family, now mourn their loss.

MISCELLANEA.

PEACE SOCIETY.

At the request of the committee of the Peace Society we lay before our ministering brethren the following letter, addressed "to the ministers of the gospel of Jesus Christ:—"

"The committee of the Society for the Promotion of Permanent and Universal Peace, respectfully invite your attention to the following brief statements:—

"It is now nearly thirty years since a few individuals of different religious denominations, deeply impressed with the sentiment that the system and practice of international war is under all circumstances a great sin against Almighty God, united in forming the Peace Society, with this object, 'To print and circulate tracts, and diffuse information tending to show that war is inconsistent with the spirit of Christianity, and the true interest of mankind; and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles.' This object has been steadily and variously pursued until the present time, both in this country and on the continent of Europe, as well as in other more distant parts of the world, as opportunity has arisen; and on looking back, the committee rejoice to know that they have not laboured in vain. A very decided and extensive change in the tone of public opinion upon this great question has been effected. Of late years especially, the advance of public sentiment in the condemnation of war has been very rapid; few, indeed, now plead for it, whilst multitudes admit that in almost all cases it is unnecessary, impolitic, and decidedly wrong; and very many agree with the Peace Society in the condemnation of it altogether, and under all circumstances. The committee have always regarded this question as mainly a religious one, and they still feel that to the serious professors of Christianity they must chiefly look as the agents disseminating the pacific doctrines of the New Testament. Amongst their Christian brethren at large, they are naturally led to attach chief importance to those who, from principles of love to Christ and to their fellow-men, employ their talents in the ministry of the gospel. It is with unfeigned gratitude to the source of all light and love, that the committee contemplate the fact, that so many ministers of Christ do cordially embrace and publicly teach the scriptural duty of 'not rendering to any man evil for evil;—' a duty which, taken in its full extent, is fatal to the whole practice of war. From their instrumentality in training the public mind, the committee cannot but look for the most beneficial results. In the spirit of Christian humility and love, they now desire to address a few words to the whole body of Christian teachers of every denomination, and in all parts of the world, urging an increased attention to the

inquiry into the accordancy of war with the spirit and precepts of the Christian religion. The committee would not presume to dictate; but the circumstances of the times, the onward progress of human society on all points which affect the rights of conscience and the liberties of man, and especially the present position of the 'peace movement,' as it is somewhat technically designated, constrain them earnestly to ask, whether it be not your duty as individuals to set apart a small portion of time, deliberately and prayerfully to ascertain what is 'the truth' here, and what are the obligations in reference to it, under which, as teachers of others, you are placed? To us it appears that the naked fact of thousands of men being systematically trained to be the destroyers of their fellow-men, ought to be sufficient to lead to an utter repudiation of war on the part of all who acknowledge the authoritative teaching of the New Testament;—whilst all the circumstances under which this system of national protection and defence, as it is mistakenly called, is carried on;—the frivolous occasions upon which war is declared;—the temptation to engage in war which a state of systematic preparation for it presents;—the outrage upon morality and religion, which it every where perpetrates;—and the innumerable mischiefs and miseries, temporal and spiritual, which follow in its train, so aggravate the evil essentially inhering in the system, that it can only be regarded as a complication of all iniquities; utterly opposed to the nature of God, the character of Christ, the entire genius of his religion, and the common rights and interests of all mankind. The impossibility of determining any question of right by mere violence and force, and the invariable settlement of international disputes, whenever they are settled at all, by moral and pacific means, after the ravages of war have been permitted, supply motives for serious reflection, as to the utility, necessity, and lawfulness of the system. All scriptural views of the sacredness of human life; the numerous prohibitions of retaliation and revenge which the New Testament contains; the restraint which it requires us to put upon all our natural passions and sinful tendencies: the love to enemies which it enjoins; the promises of security which it makes to those who trust in God, and of gracious acceptance to those who suffer rather than sin; the mighty influence which it ascribes to benevolent action, in overcoming evil and conquering the evil-doer; the examples which it furnishes both in the history of the Saviour himself, and that of his followers; as well as the entire absence of every thing that can be construed into either a direct or an indirect sanction from the Author of Life, to destroy it by the indiscriminate and ruthless slaughter of the battle-field, do appear to this committee to imply a condemnation of all war, from which there is no escape.

"The friends of peace feel that they are misunderstood, when it is asserted that their principles are subversive of social order and of civil government. They think, on the contrary, that these principles in the degree in which they are adopted, always prove the best security to both: since obedience, springing from a regard to righteousness and love, is on every account to be preferred to that which results only

from fear and force. They think, too, that there is a wide difference between vengeful and murderous retaliation, and the employment of needful restraint to prevent crime: true benevolence demands the latter, whilst it utterly condemns the former. They are satisfied that the influence of moral power to promote order and security in the social and political relations of mankind has never yet been sufficiently tried; and they are anxious to effect that change of public sentiment which shall lead to the adoption of the law of right instead of that of might, in the administration of human governments. Equally clear is it to them that the employment of deadly weapons for any avowed purpose of defence, vindication, or punishment, is contrary to the entire genius and spirit of the religion of Jesus, and to that 'royal law' which he has ordained, 'All things whatsoever ye would that men should do unto you, do ye even so unto them.' That the high sanction of law should ever be given to such modes of defence and punishment, is greatly to be deplored. Facts can be adduced to prove, that even barbarous tribes can be governed, and their confidence secured and kept, by benevolent rule, to the exclusion of all such force; how much more reasonable is it to expect the success of such means amongst enlightened and civilized nations? Most assuredly do the friends of peace believe that civil government is an ordinance of God, and that the magistrate is not clothed with authority in vain, but that he is set 'for the punishment of evil-doers, and the praise of them that do well.' They must, however, contend that his authority is not arbitrary or irresponsible, but necessarily bounded by the intimations of the divine will. When he requires what God forbids, we have the highest example for preferring the divine approbation to his, and feel that we are bound to 'obey God rather than man.' War, under all circumstances, is such an invasion of the high prerogatives of God, and the unalienable rights of men, both as to liberty and life, as nothing short of a positive command can ever justify; such a murderous retaliation as can never be reconciled to the Saviour's instructions:— 'Resist not evil.' 'Love your enemies.' And besides this, the committee venture to suggest that the system of international war is by no means a parallel case to the employment of an internal police. Were it even conceded that it is right to enact laws which punish crime with cruel inflictions upon the persons of men, and in some cases with death itself, and that for the execution of these laws an armed police or militia must be kept up; all this is understood to proceed upon fixed regulations, and to have to do only with the guilty. But war slays the innocent along with the guilty; nay, it very commonly happens that the contending armies are composed altogether of those who have no part in the quarrel at all. Whatever question, therefore, may arise as to the necessity of employing physical force to repress crime, there can be no question as to the unlawfulness of *war*, which leaves untouched the perpetrators of the wrong, besides entailing innumerable evils upon the unoffending, and demanding the practice of crime under the pretext of preventing or avenging it. It were, indeed, vain to expect that the basis of human governments will be at once changed from 'might to right,' and the spirit

of love at once succeed to that of violence; but the obligation to seek this change by the employment of all Christian means is not thereby destroyed or diminished. Duty is ours, and the blessing will come in due time if we are found faithful. Meanwhile, and pending the effort to bring about this change, and amidst the present limited influence of great Christian principles, it is easy to foresee that occasions of practical difficulty may arise in the administration of internal government; but we can conceive of no occasion which can furnish even a plausible pretext for international war—a practice always as unnecessary as it is unchristian and unjust.

"That peace principles are practicable and safe, as well for nations as for individuals, does not seem to us to admit of a doubt: He who says to us, 'Say not thou, I will recompense the evil, wait on the Lord, and he shall save thee,' is faithful to fulfil his promise in our deliverance, or to sustain and bless us whilst we patiently 'suffer for righteousness' sake."

"Sound philosophy is here as every where, in perfect accordance with inspired truth:—'Who is he that will harm you, if ye be followers of that which is good?' What can an invading army do with an unarmed people who will not fight? In so far as these principles have been tried, the result fully sustains the conclusions which are drawn from them. The history of Pennsylvania, for the first seventy years of its existence, during which period peace principles retained the ascendancy in its government, deserves to be closely studied by every Christian philanthropist, as a striking illustration of the efficacy of these principles, and this under most disadvantageous circumstances.

"Regarding, then, the system and practice of war as one of the greatest crimes which can be perpetrated; as presenting a fearful hindrance to the spread of the gospel, by strengthening the cavils of infidelity, and prejudicing the minds of heathen nations, as the testimony of missionaries painfully proves; and as subversive of all the principles of Christian truth, and all the just claims of mankind, in their mutual relations to each other, we affectionately ask you to consider whether it be not your sacred duty, as it is peculiarly your privilege, to employ the influence which your position naturally gives you, in exposing this great wickedness, and in aiding the efforts which are being made to create such an enlightened opinion upon the whole subject, as must ultimately issue in the abolition of the system. The gospel is expressly ordained to this end; and the page of prophecy distinctly foretels this result. The result can follow only as due prominence is given to the special teaching of Christianity on this point. Plain it is that the abolition of war must precede the millennium; it will be, indeed, one grand means of introducing the universal reign of holiness and love; and perhaps on no practical subject are the general influences which aid Christianity, and hasten its triumphs, more powerfully operating at the present time than on this one. Providence obviously favours the cause of peace, and political expediency acknowledges its sacred obligations in regard to it; whilst all the great questions of the day are conducted with a

distinct recognition of the necessity of permanent and universal peace to the complete renovation of the world. We trust, then, that you will make it your special endeavour to assert the benevolent and authoritative claims of Christianity on this subject, and so aid in bringing about that state of things upon earth, when it shall be seen that 'the fruit of righteousness is peace, and the effect of righteousness quietness and assurance for ever.'

"The committee hope that this expression of their sentiments and feelings will be received in the spirit of Christian kindness, and with that desire for the glory of Christ and the happiness of men by which they hope it is dictated. That the God of love and of peace may be with you, and that he may crown with large success all your endeavours to serve and please him, is our prayer on your behalf. If in any way the committee can assist your inquiries, or aid your efforts in this holy cause, they will cheerfully do so to the extent of their ability.

"Signed on behalf of the committee,

"JAMES HARGREAVES, } Secretaries.
JOHN JEFFERSON, }

"19, New Broad Street, London,
August, 1845."

EMIGRATION FROM THRAPSTON.

A meeting was held at the baptist chapel, Thrapston, on Wednesday evening, July the 9th, for the purpose of commending to the care of God some of the members of the church and congregation meeting in that place, who are about to proceed to South Australia. Several valuable volumes bearing the following inscription, were presented by the pastor of Mr. E. W. Wickes, one of the deacons of the church, and who is one of the

party bidding adieu to their native land :—
"Presented by friends of the baptist church, Thrapston, to Mr. E. W. Wickes, on his leaving England to reside in South Australia, as an expression of the high esteem in which they hold him as a man, a Christian, and a deacon of the church."

MARRIAGES.

At Devonshire Square Chapel, by the Rev. G. Stovel, on June the 18th, Mr. HENRY FERNE of the Stock Exchange, to ANN, the youngest daughter of Mr. S. Stanger of the Baptist Mission House.

At the new baptist chapel, South Molton, by the Rev. C. E. Pratt of Bampton, August 27, the Rev. J. TEALL, pastor of the baptist church, South Molton, to MARY THORNE, only daughter of J. MILLS, Esq., of the above place.

At the baptist chapel, West Street, Rochdale, by the Rev. W. F. Burchell, August the 27th, Mr. JOHN PETRIS of Rochdale, to Miss EUNICE, second daughter of John BURFORD, Esq., of Castleton House.

At the baptist chapel, Accrington, by the Rev. G. Marshall, August 28, Mr. JOHN WESTALL of Accrington, to Miss ELIZABETH WESTALL of Oswaldtwistle, near Accrington.

At the baptist chapel, Payton Street, Stratford-upon-Avon, by the Rev. Thomas Morgan, father of the bridegroom, Sept. 11, 1845, the Rev. THOMAS HARWOOD MORGAN of Birmingham, to Miss SARAH ADAMS of Stratford-upon-Avon, only daughter of the late Mr. Thomas Adams.

At Myrtle Street Chapel, Liverpool, by the Rev. W. Walton, on the 11th day of September, the Rev. JOSEPH BROWN of Northampton, to MARY, daughter of the late Mr. Thomas SWALLOW of Lockwood, Huddersfield.

CORRESPONDENCE.

ON THE PASTORATE OF MISSION CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—From the lamented death of two most valuable missionaries, Mr. Mack and Dr. Yates, recorded in the last number of the magazine, and from the remarks of Mr. Thomas respecting the age and circumstances of the brethren that remain, very thoughtful, if not gloomy feelings must have been excited in many minds. A question may fairly arise, whether our missionary operations are carried on in the way most likely to effect our object, or whether an improvement might not be made on our present plan?

Whatever we say of the liberality of our churches being below the Christian standard, various considerations would lead to suppose that the permanent income of the society will not, for some time, rise much above the present amount. I wish I may be wrong in this supposition, but the pressure upon voluntarism, in many of our churches, especially in the country, is very serious. And then

another important inquiry is, whether a much more extended supply of efficient men is likely to be obtained? It is with no little difficulty, I believe, that present demands at home and abroad are satisfied. We may say, that if the faith and devotion of our churches were what they ought to be, both men and money would be supplied to a much greater amount. Be it so; yet we must look at things as they are, and not as we conceive they ought to be. But even if they were as we could desire, it is not reasonable to suppose that existing churches could supply the wants of the world. As it is, to keep up our present establishment in the East is all that we can fairly expect. What, then, are our prospects, with all other agencies at present in operation, for the evangelization of that vast continent? From our almost stationary position of late years, especially in the occupation of new ground, that much desired day almost seems to recede instead of approaching.

These remarks proceed from a conviction, that in the very principle of our efforts, we have failed to adopt a right course. We pro-

fess to take the New Testament for our guide; have we done so in this case? I think not. The apostles, in preaching the word and in planting Christian churches, never settled down as pastors. They staid in any given place more or less time, as the case might require; but in the organization of the churches, all the officers, pastors as well as others, were selected from the people themselves. This appears to have been the invariable rule. With us it has never been the rule, and a very rare exception.

To all this it has been said, that the native converts are not to be trusted with this office. Such a declaration goes far towards denying the suitability and sufficiency of the gospel to the various classes of men; and yet we profess that it contains within itself all the resources for correcting abuses, and for thoroughly furnishing individuals and churches to every good work. Why do we not try it, and leave it to the good providence of God, and the influence of his word, to take care of his own cause?

I know that it is said, we want to educate them first, and then we are ready to encourage them to assume any office for which they may be fit. I am no enemy to education, to the utmost possible extent. Education, however, is a comparative term, and if a person be truly pious, of sound mind, and able to read the scriptures, he may be a very efficient pastor, in many cases, in England or in India, even though he may not be an educated man in a higher sense. It may be a grave question, whether we can keep native talent in abeyance until we have given education? or whether converts matured in years and judgment, would not surpass in usefulness, young inexperienced men, however instructed.

Any reasonable hope for the universal diffusion of the gospel, must be based on native agency. To them the climate is innocuous, while it is death to us. Their acquaintance with the language, habits, and feelings of their countrymen, gives them an immense advantage over the best qualified and most laborious stranger. The facility with which the native preachers lay hold of the feelings of their auditors, beyond anything our brethren can do, has frequently been remarked. What should we ourselves think if the staple of our ministry were imported from some far distant country, and our own countrymen were admitted only to subordinate positions?

Then the economy of the thing is another weighty affair. Not only does native agency cost much less than that which we can send, but the New Testament churches were entirely self-supporting churches from the very first; their pastors, no doubt, accommodating themselves to the circumstances of the people. Why should it not be so now?

The native churches can never come to their independence, to an equality of privilege with ourselves, to the full liberty of the gospel, until they choose and support their own pastors, and manage their own affairs. I may be told that the native churches do choose their own pastors, in choosing our brethren to preside over them. I would ask, have they been taught their right and capability of choosing for themselves and from themselves; and have native brethren been urged to give themselves to the work, as the way in which the churches are to be supplied? In my view, the hope of the world hangs on this question: how can adequate resources be otherwise supplied? or why should we seek them when they are thus prepared to our hands?

It may be said that my suggestions are speculations in opposition to experience. With the New Testament in my hand, I can hardly agree to this; and if it is so as to modern missions, the reason lies in their not having pursued the apostolic plan. With prayerful desires for the advancement of this great cause,

I am,

Yours truly,

JOHN GREEN.

Leicester, August 14, 1845.

AGED OR INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—At the last annual meeting of the Society for the Relief of Aged or Infirm Baptist Ministers, held in Bristol, the Rev. Charles Daniell of Melksham was chosen secretary in the place of the Rev. Joshua Russell resigned.

The following new rules were proposed and carried, which will take effect from the annual meeting to be held at King Street Chapel, Bristol, the last Wednesday in June, 1846, if then carried by a majority of two thirds of the members, absentees being allowed to send their votes in writing.

"1st. That any pastor of a baptist church may be admitted a beneficiary member, on the recommendation of two members of the society (and being in good health at the time of application), on the following terms, viz. :—

"When the age of the applicant shall not exceed twenty-six years, *one guinea* per annum from the time of entering.

"When the age of the applicant shall be above twenty-six years, *one guinea* for every year he may be above that age to be paid on admission, in addition to the annual subscription of *one guinea*.

"2nd. That no beneficiary member shall be admitted above the age of fifty-five years.

"3rd. That any beneficiary member, on giving notice in writing to the secretary of his wish to withdraw from the society, may receive one-half of the money which he may have paid in, without interest; such payments not to be taken from the funded property, or from the divisible income.

"4th. That every beneficiary member shall make a public or private collection in aid of the funds of this institution once a year, or pay *one guinea* in lieu thereof.

Experience has long since proved, that all societies partaking of the nature of mutual assurance societies, must be based on the age and health of the beneficiary members, at the time of entering, or they will fail to effect the good which the benevolent founders of such institutions might fondly hope and ardently desire. The Aged Ministers' Society has not been exempt from this general rule, as the payments made during the last six years will show:—

Date.	No. of Claimts.	Amo. to ea. Claim.		Amo. divided.	
		£	s. d.	£	s. d.
1840.....19.....	5	18	5.....	112	10 10
1841.....19.....	7	12	11.....	145	5 7
1842.....20.....	10	8	5.....	208	3 6
1843.....17.....	13	0	2.....	221	2 10
1844.....23.....	10	2	3.....	232	11 9
1845.....24.....	11	3	0.....	267	12 0

I beg respectfully to invite our ministers to join this society, and our laity to aid its funds. This society might and ought to be the means of great good, in affording assistance to our respective ministers when suffering from age or infirmity,—to those who have worn out their powers in the service of the Redeemer and of their fellow-men.

It will give me pleasure to forward the rules to any persons who may wish them, and to receive subscriptions and donations in aid of the institution.

I am, my dear sir,

Yours very truly,

J. L. PHILLIPS, *Treasurer.*

Melksham, Sept. 13, 1845.

STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Perhaps you will allow me to correct a slight typographical error that occurs in the recent Report of the Baptist Union—the Baptist Manual. The number of students at Stepney is stated to be twelve, and the expense of the institution for the year upwards of £1800. The fact is, the number ought to have been twenty-four. The correction of this error is the more important as the disbursements of the institution were larger than usual in consequence of an extra expenditure for repairs.

Yours very truly,

JOSEPH ANGUS.

Sept. 16, 1845.

EDITORIAL POSTSCRIPT.

The Baptist Irish Society having been deprived of its treasurer by the death of Mr. Stock, the Committee, after careful deliberation, has unanimously requested Mr. Edward Smith, one of the deacons of the church meeting in Devonshire Square, to accept the vacant office. That gentleman has consented to undertake the duties temporarily, and that he may soon express his readiness to discharge them permanently will be the earnest

desire of all who know him and feel interested in the Society. There is however a heavy debt which has occasioned practical inconvenience, and which has caused him to hesitate. Amounting to rather more than £1000, it clogs existing operations, and forbids the commencement of promising undertakings. The Committee has determined to make a strenuous effort to reduce this debt; and we trust that the loud call which recent legislation presents to every intelligent mind, for increasing exertion in that land of conflict and portentous darkness, will incline many to avail themselves of this opportunity to prove their solicitude for Ireland, and their anxiety that the baneful systems under which it suffers should be counteracted effectually by the promulgation of gospel truth.

Many of our friends will probably be visited ere long by the pastor of the Baptist church at Berlin, Mr. Lehmann, and it may be convenient to some of them that we should say that he is a man who deserves a cordial welcome. He was designated to his work publicly in Salter's Hall Chapel in the year 1840; and God has remarkably blessed his labours, so that, notwithstanding the opposition he has had to encounter, both from men of high and of low degree, the church consists now of more than 150 members. The congregation increases; a chapel which will accommodate about 600 hearers appears to be desirable; and the importance of the metropolis of Prussia, and especially its relations to other parts of the continent, renders the erection of this place an object of public interest. The principal design of Mr. Lehmann's present journey is to obtain aid in this undertaking. Mr. Oncken says, in a letter recommending the case, "The Lord Jesus is opening wide and effectual doors to us in every direction, and it is a wonder in our eyes that after a few years labour we can look round on twenty-six churches, with about 1,600 converts, who by his Spirit have been converted to God."

The Report of the Baptist Union of Scotland in our last number states that "four young brethren were pursuing a course of preparatory training under the superintendence of brother Johnstone of Cupar, who was engaged to proceed in this department of labour." A correspondent informs us that the word "engaged" ought to have been "encouraged," the fact being that "while the Union highly approves of Mr. Johnstone's very laudable efforts in this department, they are carried on altogether on his own responsibility, as a private individual, gratuitously, and not as being in any way engaged or supported by the Union." The distinction is palpable; at the same time, it is fair to add that our printer must not be blamed for the error, as the manuscript sent to us was exceedingly difficult to decipher.

THE MISSIONARY HERALD.



BLANKET SOUND, BAHAMAS.

ASIA.

CALCUTTA.

Our intelligence from India is, this month, of a more cheering character than usual, though the want of more labourers is severely felt. Mr. Denham has removed to Serampore, and is for the present engaged in services there which the Calcutta brethren have consented to his undertaking, while they deeply regret his removal from their own immediate vicinity. In a letter dated July 2nd, Mr. Thomas expresses himself thus:—

Our mission circle is at present enjoying pretty good health. You will be delighted to hear that five persons are expected to be baptized and join the church in Circular Road next sabbath. Last week brother Pearce baptized seven native converts, and subsequently formed a new church in one of the village stations under his charge. The converts were baptized in Intally. Early last month six more converts were baptized at Agra, making altogether, if I mistake not, thirty since the commencement of the year. Twenty-four were baptized at Barisal. Baptizings

have also taken place at Chittagong, Dhaka, and Jessore; and further accessions are expected to be shortly made to several of the churches. Thus while God has been greatly trying the mission in the removal of one or another, he has been cheering the hearts of not a few with tokens of his favour.

But we want men. Our aged brother Mackintosh, of Allahabad, is quite laid aside; brother Leonard is in much the same state; brother Robinson is very infirm and often afflicted; we should have an efficient brother appointed to assist him forthwith. Send us help.

On the same day Mr. Pearce wrote from Intally, as follows:—

You are aware that about three years since I opened a new station at the village of Moolayapore, whither I had been invited by a number of people who left the Puseyite missionaries. For some time I had to contend with great difficulties arising from the unsteady character of the people, who although they had been nominally Christian for several years, were in fact far from the kingdom of God. Having gone to some expence in buildings, and the village being well situated for missionary labour, I determined to persevere, and therefore established a school, which was soon well attended; and by degrees an improvement in steadiness and seriousness began to be manifest in some of the persons composing the sabbath congregation. It is now about a year and a half since there began to be a change for the better in the character of the people. It has been brought about partly by the adoption of strict discipline, namely, by refusing to have any thing to do with any who were known to be immoral; and partly by instituting weekly visits to their houses for individual instruction. In this way knowledge has grown among them, and the nature and claims of the gospel have become better understood. In this part of the country the ignorance and wickedness of the heathen population seem to surpass what has come under my notice in other places, and the many nominal Christians in connexion with the Propagation Society who live

about here are in many cases to my certain knowledge not at all better than the heathen; and I believe this to be universally the case. Our difficulties, therefore, have been great, but we have at last established for ourselves a character among the people here. They know generally that people in connexion with the Baptist Mission cannot plunder and steal, and take bribes to bear false witness at court, or go to law one with another, or be known to be guilty of fornication and of sabbath-breaking. All this our people now know, and the heathen know, and this knowledge is doing good, and must do good. It is in some measure redeeming Christianity from the ill odour which it has sadly suffered from in these parts. This digression is necessary to let you know the difficulties we have to surmount. To proceed. About eight or nine months since several persons in the congregation expressed a desire to be baptized, but as their knowledge was small, and their characters untried, I gave them but little encouragement. They continued, however, for the most part, steady in their attendance on the sabbath services, and to display increasing interest in the word of God. One of them, who was a village watchman, or as it is called here, the choukedar, gave up his situation, feeling that it was incompatible with the profession of the gospel, although he had held the situation since the death of his father, and he for many years before him. A watchman

here cannot well avoid bribes, and false swearing, and connexion with rogues and vagabonds; and they are but too frequently the worst of such characters themselves. Here there was a pleasing proof of the force of God's word and the sincerity of the man. Others of them have come regularly four or five miles to worship on the Lord's day, by which, and their growth in divine knowledge, they have evinced the sincerity of their desire for salvation. Three of the number are women, whose progress in scriptural knowledge, and interest manifested in the means of grace, have been most pleasing. In the month of March last I visited Moloyapore, when I carefully examined all who were then candidates. I was much pleased with their spirit, but as they were of comparatively short standing, I was afraid to comply with their wish for baptism, and deemed it prudent to put them off a while longer. Again, about a fortnight since, I visited them at their request, and spent a considerable part of two days in their examination: the result was that seven persons, i. e., four men and three women, were accepted, much to their joy and my satisfaction. On the following Wednesday they came to Intally, although the day was very stormy and wet, and in the evening were baptized by me in the presence of a large and serious congregation. It was to me a joyful occasion, for it was the token of the Lord's blessing upon a field that had been at first fruitful in discouragements. It was also the first time that I had administered personally the ordinance of baptism after an interval of seven years, owing to bodily weakness. May many such seasons in future be allotted me. Moloyapore is sixteen miles from the nearest of my stations; I thought it therefore advisable to form these converts into a new church, which was done in the Intally chapel on the

following evening, June 27th, when they partook together of the Lord's supper, most of the Intally members partaking with them. It was a very solemn occasion, and the new brethren seemed to feel it much. May the great Head of the church acknowledge them, and make the little one a strong nation.

From our Herald you will learn that during the past two months there have been a very considerable number of baptisms, and that in places where there had been no fruit gathered before, namely, Agra and Barisal. Here the parched ground is become pools with water, and the desert is made to rejoice. Oh, yes! God will yet bless India. O that you could send us aid! sensible, humble, active men of robust constitutions, such as Chamberlain was, for country work, and much good would result.

The government have just issued a very important document, which may be considered as constituting a new era in the history of missions in India, as it removes one of the greatest obstacles to the profession of Christianity which exist in this country. In a public letter just issued, in reply to a memorial presented to the government from certain natives of Madras and Calcutta, they state that the principle of the government in dealing with persons of contrary faith in future will be, "No individual, to whatsoever religion he may belong, shall suffer loss of rights or property because his conscience impels him to adopt another," and that shortly an enactment embodying this principle will be passed. Thus right principles are gradually finding their way into this land. We have indeed an exchange in the person of Sir Henry Hardinge for Lord Ellenborough!

I am thankful to say Mrs. Pearce's health has much improved of late, and my own continues good.

The Calcutta Missionary Herald for June speaks thus of Mr. Pearce's country station at Lakhyantipur, where he is anxious to erect a place of worship of a durable nature and worthy of its importance.

The congregation at this interesting Christian station numbers about two hundred persons in attendance on the Lord's day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of fifty feet by twenty-five, is now therefore in course of erection. Towards this object the Baptist

Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The Christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around.

BARISAL.

Eight persons were baptized by Mr. Bareiro on the 4th of May, at this station; and he delivered an address to the spectators, the following extract from which will be perused with pleasure.

Since you have so kindly favoured me with your attendance, it may not, perhaps, be amiss for me to give a short account of these persons who are now about to be baptized. Their history is at once interesting and illustrative of the power and grace of God towards perishing sinners, and of the truth of the divine exhortation which says, "Seek and ye shall find." Though strangers to Christ, two of these people felt a secret and longing desire after the salvation of their souls, now twelve or fifteen years ago, but did not know how or where it was to be found. They went through all the forms and rites imposed upon them by their "gurus," or teachers, so called, and as the caste to which they belonged, and their peculiar case made it necessary. But alas! the more they sought salvation from them, the more they were bewildered, added to which they had to visit many places, in order to ascertain the particulars of the different creeds and sects, if haply they could find it among any of them. Thus they continued till it pleased God, now upwards of seven years ago, to direct them to me. I had distributed a few Bengali tracts near Gaurinadi; one of these having fallen into their hands, through a third person, they instantly went in search after me on foot for two days together; but I was not to be found, having gone in a different direction. After a time, the headman, with six others, came to me with the tract they had received, carefully wrapped up in many folds of cloth. But even in this attempt on their part to come to me, they were tried, for it would appear, that owing to the wild look they then had on account of their dress, &c., they were twice refused admittance into my compound. In the third attempt they were more successful. On my first interview with them, I was agreeably surprised at the discovery of some rays of light which seemed to be covered by many strata, if I may use the expression, of deep ignorance and superstition. Many conversations and discourses had the effect of dispelling some of the clouds which filled almost the whole of the horizon of their dark minds, and after a stay of some days they left me. I saw them again and again, when they made a stay of a week or so at each time. The headman, whose disciples the others were, having obtained more light, and being convinced in his mind of his incapacity to influence their faith after what he had heard, saw, and felt, determined to come and live altogether under my instruction. He did so, which was in the year 1841, but having

followed a wrong course in attempting to qualify himself by learning to read and write, for which nature never designed him, he stayed but six months under my instruction, and then suddenly left me, for which he is now very sorry. Just about this time they visited me in great numbers, and expressed a desire that I should take them all under my instruction, and protect them from the oppression and extortion of their landlords, to which they were subject. But the impossibility of such an attempt on my part, and the sudden disappearance of the headman, put an end to all further intercourse with them for a considerable time. The light of God's word, however, which they had received in the interval, was not extinct. When the intercourse thus unhappily interrupted was again renewed, they repeated their request of being protected and instructed by me, and advised me to take land in their country, when they would become my "rayats," and would thus be enabled to follow the dictates of their consciences, to which they were obliged, in many instances, to do violence, by fear of man. I made many a fruitless attempt to comply with their request, and latterly, as the last expedient, invited them to come and settle on "Char-Shorikol," of which I had then the lease. But their peculiar mode of living, and expenses they would be put to by removal, which, being very poor, they were unable to meet, prevented them from settling themselves there. They repeated these requests from time to time, and in fact were obliged to do so on account of the oppression and false imprisonment they suffered, yet I could do nothing in their case. But from these evils from the men who meant to harm them, and to compel them to offer "pujás" to the gods and goddesses, to which they would not submit, great good resulted; they were driven to me oftener than would have been the case under other circumstances, and consequently they enjoyed greater opportunities of hearing the word, and of seeking strength from God. Many successive visits were made, which, whilst I was as far from being able to help them as before, tended to increase their stock of knowledge of divine things. The only resource now left to them was, that they should "first seek to enter into the kingdom of God," leaving all the rest to Him. For this purpose they have been more than ever earnest in seeking that knowledge, repentance, and faith which can entitle them to the privileges of the church of Christ, and having been here in one mind for the last twenty

days, they are now deemed worthy to be members of Christ's visible church. I should trespass too much upon your time were I to enter into the particulars of their repentance for sin and faith in the Redeemer, but suffice it to say, they have been of that character which none but awakened sinners feel and exercise.

Mr. Bareiro writes also to the Calcutta missionaries as follows:—

These eight persons are but the first fruits of a harvest which yet remains to be gathered. There are from two to three hundred people, at the lowest calculation, who wish to join us. We may not be satisfied either with the repentance or faith of them all, so as to admit them, but I mention the number to show the field now open to us, and what need we have for your assistance and kindness. Even now we need it. A bungalow chapel, to contain from eighty to one hundred auditors, in a central spot at Katwalipara, where most of these people may meet together, and a small house for a resident native preacher, will be immediately necessary, and a suitable spot to build upon. You will readily agree with me when I say that these people, most of whom are as yet like sheep without a shepherd, require instruction, spiritual and temporal, in their own country, instead of their being

obliged to come here from two or three days' journey, which is not only inconvenient, but above their means for accomplishing. The establishment of a sub-station, which circumstances so plainly dictate, will be attended with other advantages connected with the spread of the gospel, as the formation of schools, &c.

By the grace of God, and the help I have received from some of you, I require no assistance from you now, for any expenses which occur here, such as the support of the poor and the sick, the expenses of the marriages, the building of this chapel, which you see must be displaced by a larger one, the support of the inquirers whenever they are here, their houses, &c. I want your assistance for a new station to any extent you can afford it, and for the cause of God.

On the 21st of June, Mr. Bareiro had the pleasure of baptizing twenty-four more converts, of the sincerity of whose faith and repentance he expresses full conviction. He adds,

I do not mean to say that when so many press to come in, we may not be deceived in some cases. If I were to assert such a thing I should state what is unwarranted, and without a parallel in the history of the formation of churches soon after the resurrection of Christ, even by the apostles themselves. If some will rush upon holy ground from interested motives, in spite of solemn admonitions, we cannot prevent them. Our light is the gospel, by which we judge of men as far as we can, and we leave hypocrites to be judged by God. As far as I can judge, I do not see that these people have any interest to serve

by becoming Christians, which might influence the minds of other natives to embrace the Christian faith. If freedom from oppression be alleged as the ground of their wishing to be Christians, I should say they can easily obtain that by remaining Hindus. If they were not sincere before they came to me, they would not have dared to court oppression and cruel treatment; attended in many instances with the loss of their all, and that, too, so perseveringly and for such a length of time as you have been already informed.

CEYLON.

KANDY.

Mr. Dawson, writing from Kandy, July 10th, informs us that the small pox and cholera were raging in Kandy, and that Mrs. Birt, having gone to Colombo, had made arrangements for the removal of some of her scholars thither, to be for a few months under the tuition of herself and Mrs. Davies. He adds,

We have long been surrounded by sickness, and now have it in our house. Two servants have fallen with the small pox and one with cholera; the former are removed to the hospital, and as many die, their situation is of course precarious. We have hitherto, blessed be God, been spared, though the oppressive atmosphere keeps us all but ill. It is truly

grievous to see so many dying around us, and peculiarly solemn to feel our own exposure to surrounding contagion. All we can say is, "The will of the Lord be done." The sickness has greatly thinned our congregations: some dying, others staying at home, and others removing to Colombo. Nevertheless I have

a little encouragement to persevere. Five candidates are now waiting for baptism, over whom I hope we may safely rejoice. With more labourers, more prayers, and more of the Spirit's influence, can we doubt of more success? Can we hope soon to have them?

COLOMBO.

The following account of a young man recently converted from the darkness of heathenism, in the village of Gonawella, written by himself, in a style truly oriental, will interest many of our readers:—

My field had been left with stubble. Weeds and jungle grew upon it. A serpent dwelt amidst the jungle. Then came a certain husbandman, who, in order to better the state of the field, sowed seed upon it which is called good seed. But the stubble of the field and the thickness of the jungle, added to the motion of the serpent, prevented the seed from springing, and so it perished. Again the husbandman sowed the seed which is called good seed. But no sooner did the seed of this second sowing grow than sprang up weeds also; so both weeds and corn grow on together, but the muddy quality of the soil tended to the quicker growth of the weeds. This tempted the serpent to come and dwell there again as before, among the weeds and jungle; and so these three things, the serpent, stubble, and jungle, totally extinguished the

corn. Thirdly, too, the husbandman came, and a clever, willing workman he is, and sowed the seed. At this time the mud of the field was of a better quality, which gave rise to the springing of all the seed, and the perishing of all the weeds. The want of jungle caused the serpent to withdraw, and the corn alone sprang up, and produced some fruit. The continual state of the field is now comparatively good: this suggests to me that husbandry is an excellent thing. There are in this island millions of fields covered with stubble and jungle, and full of serpents, like my field was. I, therefore, who have witnessed the great change in my own field, should feel extremely glad to cultivate some of these fields, and sow upon them the seed which is called good seed; and therefore, if you will permit me, I will begin the work.

Mr. Davies, in transmitting this, makes the following observations. His letter is dated Colombo, July 9th.

I send you an account which a young man lately converted by our laborious brother, Whyto Nadan, has written of himself. The translation possesses much of the same character and style as the original. I may send you many such things written by native converts and teachers, but there is so little truth in them as to unfit them for publication. I generally find them on strict inquiry to proceed from unworthy motives, or to be partially, and sometimes wholly false; and the artful manner in which they attempt thus to impose upon us is almost incredible. For instance, a native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct. When in two or three days afterwards I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very

unsatisfactory. This is the worst case of the kind I have met with; but there is scarcely one that can be relied upon for the strict truth. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. A European missionary could not visit it from here without a week's time, and considerable expense. This is the case with many of our stations; isolated, distant, almost unapproachable and unvisited, and worse than all, occupied by unwise and unworthy men. There are but two assistants that can afford me any aid in the visiting department, and they have more work than they can well do in their own spheres, for which they are better adapted. The enclosed account, I believe, may be relied upon as the expression of a sincere mind.

From the tenor of my letters you will be ready to infer that I am always prophesying in sackcloth. I have indeed been anxious to bring before you the real state of things here, for I am persuaded that it will ultimately be more conducive to our permanent prosperity than by selecting a few of the most pleasing

instances of usefulness, and investing them with their best robes. Yet I would not have you conclude that all is dark. In connexion with the English congregation at the Pettah, I have abundant reason to thank God and take courage. Some time ago, there, I baptized two young men; at the same time there were four other candidates whom I thought it better to defer, and whom I hope to baptize this month. This week I found another young Englishman, who has not been in the island long, under deep impression, and I hope will prove a valuable addition to our little band. Three-fourths of the congregation are young men whose minds are just awakening from the stupor of their forefathers, and perhaps are more anxious for self-improvement and knowledge than religion: yet this is a hopeful sign as it is as new in the character of the burghers as it would be in that of the Singalese. They have wholly of their own accord desired me to deliver to them on Friday evenings a series of short lectures on the principal topics connected with the scriptures. I have had many other indications of an interest which they are beginning to take in the externals of religion. I sometimes hope from the earnest manner in which many of them listen to the truth, that they are im-

pressed by it. We often seem to have every thing but the quickening influences of the Holy Spirit. May these be poured upon us copiously! The sabbath congregation has been gradually increasing, so that now the chapel in the evenings is often quite full. It was built by Mr. Chater, and about the first missionary chapel in the island. It is very small, very badly constructed, and most oppressively hot and inconvenient. Some of our more influential hearers have repeatedly of late hinted to me the desirableness of thinking about rebuilding it, or getting a new one. Of course this is a measure requiring very cautious deliberation. It would be very desirable now, but I trust that it will be absolutely necessary ere long. I refer to it now because it may be well for us to know before the matter is much talked of, should it be determined, what aid you could afford us. At present I am certain that the requisite funds could not be raised in Ceylon. Every thing here has increased in value two or three fold within the last two years, and available money is very scarce. Immense sums have been laid out in sugar and coffee plantations which as yet make no returns; while many regard them as an experiment, and are not without strong fears of their failure.

WEST INDIES.

BAHAMAS.

Our brethren in these islands continue to receive encouragement in their work, though they have to contend with many difficulties. A Romish priest has recently been introduced among them, we regret to say by a British functionary, with the avowed object of bringing over the baptists to the Catholic faith. This gentleman has even rebuked one of our missionaries for cautioning the people against hearing the priest, saying that he wanted to destroy the sectarian character of the Christian world, and bring about unity of faith! Mr. Capern writes as follows, August 13th:—

I rejoice to inform you that amidst all that is painful at this station, our God is giving us some encouragement in our work. Many hear the word of his glory, and some savingly feel its power.

On the 3rd instant twenty-seven persons were baptized, varying in their age from fourteen to seventy years. Four of the youngest of the candidates were Sunday-school children. Another was an African who had lived with us a servant, and who, when he first came into the family, though he had been in Nassau for some years, knew not who Jesus Christ was. One was a man sixty years old, whom some time since I was in

haste called to visit on his bed of sickness, and who said, as he eagerly grasped my hand as I then feared with a dying grasp, "Sixty years have I lived in the world, and not one hour of the whole of this time to God." I said to him, "You have long sat under the sound of the gospel, and I know that you have at times trembled while hearing it." "Yes," he replied, "I have, and have been often brought to the very point of deciding for God; but the thought of being laughed at by my old acquaintances has defeated all my good resolutions."

His health was in mercy restored, and to the joy of some, and the wonder of many; he

is now sitting at the feet of Jesus—a brand plucked out of the fire. The occasion was one of a truly solemn character. Many felt, and wept, and I am persuaded good was done.

You will be gratified to learn that the 1st instant was religiously observed by the mass

of the black people. We had public services in the morning. In the afternoon about 330 Sunday-school children were treated with tea and cake on the mission premises. After tea they were presented with small books and bags. At night we held a fellowship meeting for the members and inquirers.

The manner in which Mr. Rycroft is engaged in fulfilling the duties of his department, appears in the following extract from his letter, dated August 11th, 1845.

Having just returned from a visit to Cat Island in time for the mail, and designing to sail shortly for other islands, I embrace this opportunity to write you a few lines. Our voyage to Cat Island had nearly proved fatal to the vessel in which I sailed, as well as to the twenty-five passengers on board. At one time I gave up all hope of being saved, but he who holds the winds and waves under control was gracious, and wrought deliverance for us. Our danger arose from passing through a cut where two seas meet, in the dark of the night, with hatches open. The sea broke over us most fearfully, and threatened to swamp us. For some length of time the probability was, either that we should be washed overboard, or that the sloop, which was small sized, would go down in deep water. She lay like a log of wood in the trough of the sea, the sport of the waves, until the helm was moved and the foresail hoisted. This relieved her, and in a short time brought us out of our perilous condition. One of the seamen held the halliards, intending to settle the mainsail, which if he had done all of us must have found a watery grave. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," and most assuredly have abundant cause of exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

After a few days dangerous sailing, we cast anchor at Lorimore's early on the Monday morning. Immediately I landed, and collected the scattered population together on the sea shore, where we held worship, and proclaimed the glad tidings of salvation. May the seed sown be watered from on high! Tracts were distributed, and gratefully received, and close conversation held with several individuals, which opened up their character, and afforded an opportunity of imparting suitable advice. Around me were the sons and daughters of Ham, before me the wide-spread ocean, and on the back ground the gently rising acclivity, tending to induce thoughts of Him who is ever precious, and who in the days of his humiliation, now taught by the green hill side, and anon by the sea shore.

Dumfries' friends, I am happy to testify, had been progressing in God's ways since my

last visit in a satisfactory manner. They had purchased land on which to erect a meeting-house, and by this time are no doubt busy at work. The inquirers who were induced to give themselves to God on a former visit were consistently following on to know the Lord; and it is hoped that a spirit of sympathy for the nations far from the knowledge of God was excited. Children brought their small coppers, and fowls, as contributions for Africa, with as much pleasure as the adults; and no doubt for the future will express an interest in doing good after this fashion. Not a child allowed me to leave this place without a gift for Africa. It was really a rich treat to see the poor, almost naked, little things, some of whom could only just walk, bring their donations to the best of causes, the cause of God. I trust that here, "out of the mouths of babes and sucklings, God has ordained praise."

The cause at Pigeon Bay had not been in a happy state for some time previous to the last visit. Gratitude to God, however, was excited by finding our friends in an improved condition. The brethren were dwelling together in love and peace, and some of them, according to previous arrangements, were engaged on Lord's day in visiting neighbouring settlements. It is thought desirable that each church be a missionary church in all respects. A great improvement had been made in the mission premises by the erection of a substantial wall around them. As far as our poor friends were able, the claims of Africa were met, and the promise given, that with increased means there should be increased contributions. The means of grace had at all times been well attended, and the principal part of the children on the place attended the Sunday-school.

Lucky Mount friends dwell in the interior of the island, and cannot be reached without a horse. This one of our friends supplied, and others undertook to guide me through the bush, a distance of twenty-four miles. Notice of my visit having been forwarded, our brethren from different small settlements assembled together at the specified time. The scene was quite in character with Africa, and united us with the labours of our dear brethren there. The word of God appeared to be precious to our dear friends; and their aspect on the whole was pleasing. No doubt they were serving God to the extent

of their knowledge, and evidently were prepared to submit to him, according to the increase of their judgment in the matters which accompany salvation. They were poor, but "rich in faith;" ragged, but adorned with grace; isolated, but not alone; despised, but influentially, I hope, "making many rich."

Brother Williams, knowing that I should lose time for want of a conveyance, kindly brought three horses at least thirty miles distant. These were very acceptable to us on our return from Lucky Mount, as our brethren were quite broken up with their long walk under the heat of a tropical sun on a summer's day. Having thus returned to the bay, service was held at night, and in the morning, when eight persons from Lucky Mount were added to the church by baptism. After this we experienced a most trying journey down the island, for what with the heat and badness of the roads, there was enough to strain the strength of horses, and as to ourselves, we had to summon forth our best courage to get through the bush, over rocks, and to endure an occasional crush against trees which narrowed a path already too strait. The horses, in seeking a soft place to put their feet, would often start aside, and oblige me to throw myself at full length over the back. Through mercy we reached Mawles at mid-day in safety. This place, I suppose, is about the middle of the island; and here we have a number of dear brethren walking in

love and edifying one another. Their means are limited, but in all things they appear anxious to go forward.

Each member tried to aid by contribution the objects of the mission, and promised to do more at a future time. There were several inquirers, the fruit of the revival meetings held on the last visit. Two persons were proposed and accepted for baptism.

Toward the cool of the day we left this settlement for the Bluff. Our journey from hence, being from twelve to fourteen miles distant, presented, as the past part of the day had done, most formidable difficulties; but through the protecting care of our heavenly Father, we arrived at the place of our destination at eleven o'clock, P.M., without injury, having travelled no small distance during the day, and held sundry religious services on the journey.

The settlers at the Bluff present an interesting company of Christians, dwelling together in peace and unity, and in subjection to the word of God. The principal part of the inhabitants of this place are brought under the means of grace, and are in communion with one another as a baptist church. I was happy to find that the young people, who had given themselves to God on a former occasion, were still seeking the "one thing needful," and affording to their leader much pleasure. God is evidently giving testimony to the word of grace.

NORTH AMERICA.

CANADA.

Intelligence of an unusually interesting character relating to the progress of truth in a district inhabited principally by Canadians of French extraction, and to openings for usefulness now presenting themselves, will be found in the following account, which is derived from the Montreal Register.

In October, 1835, Mr. Louis Roussy, under the direction of the '*Commission of the Churches of Switzerland Associated for Evangelization*,' arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he commenced his labours by procuring the office of schoolmaster at Grande Ligne, of L'Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, ten miles south of the town of St. John's, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms. So ignorant were they, that, after careful investigation, it was thought that not more than one person in fifteen was able to read.

For two months Mr. Roussy retained the school, and employed all his leisure time in visiting from house to house, reading the scriptures, and conversing with all who were willing to hear him. The catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

From that time he devoted himself exclusively to the work of religious visitation and public preaching of the gospel. An enlightened friend in the neighbourhood opened his house for public worship, and considerable numbers of the Canadians at first attended his preaching; but the threats and denunciations of the priest soon terrified the catholics, and

not a solitary individual, beyond the limits of a single family, dared for some time to listen to his instructions.

In the autumn of 1836 Madame Feller, a devoted Christian lady, who had left Switzerland at the same time and for the same purpose with Mr. Roussy, and who had spent the previous winter in Montreal in private Christian instruction, removed to Grande Ligne with the view of opening a school. Shunned, at first, with superstitious hate by most of the people, as a heretic, she found great difficulty in obtaining any accommodations or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest. Not content with the labour of instructing the children in the day, she opened an evening school for adults, with twelve scholars: in addition to the regular pupils, a considerable number attended the concluding exercises, which consisted of the reading of the scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till midnight, and were eminently effectual in enlightening the minds of the Canadians. In addition to these severe and exhausting labours, she employed all the time, not occupied in her schools, in visiting such families as were willing to listen to the reading of the scriptures. In the prosecution of this labour of love, she visited a sick woman, whose husband was a zealous catholic, a bitter enemy of the gospel, and a violent adversary of the mission. God inclined the hearts of both to hear the bible; she repeated her visits, conversed, and read much to them. The old man listened, at first, with fear and distrust, but the darkness was gradually dissipated from his mind; he soon hungered and thirsted for the word of God, and came regularly to the religious exercises of the evening school. In a short time he gave decisive evidence of conversion. One of his sons, a promising youth of fourteen years of age, and four pupils of Madame Feller, were also converted.

Madame Feller and Mr. Roussy thus continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and

led them with true and living faith to the Saviour; and a small church was organized, consisting of six members, including the two missionaries. In the month of June, 1837, the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected by the aid of Christian friends. The carpenter employed in its construction was led by the Holy Spirit to hear the reading of the word of God, which was made quick and powerful in his soul, and brought him to abandon popery, receive Jesus Christ, and confess him openly, notwithstanding the opprobrium and persecution which were heaped upon him. In September of the same year there were sixteen communicants in the church, including four residing at Champlain, all converts from popery; several others had renounced that system of error, and a considerable number more attended the preaching of Mr. Roussy. All these met with violent opposition, were abandoned by their relations and friends, despised by all, and regarded as the offscouring of all things. In the following month the insurrection broke out, and the neighbouring catholics, long incensed by the preaching, the school, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

The government could afford them no protection, and the converts would not abandon their faith; they preferred the alternative of giving up all for Christ. In the cold of winter, the missionaries, and all the families that had embraced the gospel, to the number of sixty individuals, were compelled to flee for their lives, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description.

After the insurrection was suppressed, the exiled families returned to their homes, and found that their furniture and crops had been carried off or destroyed by their insurgent countrymen; still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect

some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families, hitherto closed against them, became accessible, and greater numbers attended the preaching of the gospel.

During the year 1838 the labours of the mission proceeded with increased success. But in the month of November civil war again broke out around them, and their neighbourhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. Roussy in his own house, and pledged themselves that neither they nor their property should be molested during the war; the pledge given was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily were cruelly taken prisoners, the mission family and property were untouched. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

The consequence was a gratifying increase of the influence of the mission. Women, with whom, till then, they had had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger. Respectable families, with whom she had not been able to exchange a word, now came to ask advice; they said, "We have been very wicked, we have repulsed and despised you, but now we are obliged to resort to you."

In 1839 the mission church consisted of twenty-four members, of whom twenty-two were converted catholics. The day-school, taught by Madame Feller, contained about fifty pupils—the evening-school twenty adults. Mr. Roussy preached at four stations besides Grande Ligne.

The mission had long felt the imperative necessity of enlarged accommodations. Their dwelling was a small log-house, twenty feet by twenty-four, in which their school was taught, the mission family lodged, and all the numerous calls for instruction received, as well as the public religious worship of the sabbath held. The house necessarily became unwholesome, and so much was the health of Madame Feller impaired, that she was compelled to be absent for several months during the summer. At the same time a plan was formed for the instruction of young persons, who might be afterwards employed as teachers

or colporteurs. The execution of this plan required a more spacious and convenient building.

In order to procure funds for this purpose, Madame Feller visited New York and other cities of the United States, and succeeded in obtaining subscriptions to a very considerable amount. The mission house at Grande Ligne was first occupied in August, 1840.

A letter written by Madame Feller in the spring of that year, contains the following passages:—

"An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had conversed with us about the scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our scriptures were like those of the Romish church, having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to was, that our gospels were the same as the priests, and that we had told the truth. The poor Canadian who had hoped to close our lips with his book was filled with shame and confusion to find himself silenced by ours. So large a collection of persons, entire strangers to the love of Christ, coming together with the sole object of learning what the truth is, shows very plainly the state of the people, and what effect the word of God is producing among them. A Canadian who was present, and who has since listened more attentively to the gospel, assured us that from that time he did not believe there was a single family in Grande Ligne that was sincere in its profession of popery. All entertain more, or less doubt concerning the instructions of their priests.

All the priests in the neighbourhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering a sweeping excommunication against all who have forsaken their holy mother, the Romish church, and of transforming them into mad wolves and long-tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after a report was in circulation that all our men were transfigured in this style, and the most stupid, as

well as the knavish, repeated the story even after they had seen them in human shape.

"These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men! they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of light. But they can never succeed. The truth, the word of the Lord, sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grande Ligne is a settled question even in the eyes of the most careless, who say, 'It is the right way, and we ought to walk in it.'"

In the autumn of 1840, an important accession was made to the band of labourers in the presence of the Rev. L. Normandeau, formerly a professor in the Seminary at Montreal, who had been convinced of the errors of popery, and converted to God. His co-operation soon proved of essential service.

The next year was signalized by still greater blessings. By the conversion of Dr. Cote, another effective agent was brought into the field, whose characteristic energy, sanctified by divine grace, could not but be highly advantageous to the mission. The introduction of the gospel to St. Pie and its neighbourhood, about the same time, was accompanied by striking proofs of the efficacy and power of the heavenly message. Many souls were converted, and persevered in the faith, notwithstanding the taunts and persecutions of their neighbours, and in some instances of near relations. New schools were established, and colporteurs were employed to go from house to house, converse with the inhabitants, and endeavour to excite concern for their spiritual interests. The churches connected with the mission "walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied."

The state and progress of the mission during the following winter, are thus described by Mr. Roussy:—

"We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising his holy name. You know well what efforts the Jesuits made to injure the different stations of the mission during the last summer and autumn. Never had their hatred against the bible and Christians shown itself so violent before; but all their efforts have not hindered God's purposes; for fifty persons at least have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has his power been so strikingly exhibited to our eyes,

Never has the truth of the Lord gained so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of this mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school), with fourteen pupils, all pious and all devoted to the service of God; a corps of thirty labourers engaged in teaching, preaching the word, instructing the youth, and distributing religious books. About sixteen hundred copies of the sacred scriptures have been circulated; about eighty families have withdrawn from the papacy, and now love the truth. But what specially calls for humble gratitude to God is, that in this space of time one hundred and fifty-five immortal souls have received and believed to their salvation, the blessed gospel of our Lord Jesus Christ. Nine of this number are already in glory, six in churches at a distance, and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

Since that time the work has continued to go on, if not so rapidly as before, yet with encouraging indications of the divine blessing. Steady progress is rather to be desired than occasional excitements, which are frequently followed by weakness and sometimes by declension.

When Madame Feller and Mr. Roussy came to this country, they were principally sustained by friends in Switzerland. During the years 1837 and 1838, their operations were carried on under the auspices of the Canada Baptist Missionary Society. In the autumn of the last mentioned year, that connexion was dissolved. For several years past the Grande Ligne Mission has received from the Foreign Evangelical Society of New York an annual grant varying from 800 dollars to 1200 dollars. Christian friends of different denominations have also contributed, chiefly through the means of Female Associations and Auxiliaries. Aid has been received from Canada, and from Switzerland and other parts of Europe. The income derived from all these sources has amounted to nearly 5000 dollars yearly.

In the autumn of last year, when more definite and permanent arrangements were about to be entered into with the Foreign Evangelical Society, the proposals made by the committee of that society were found to be such as could not be entertained by the missionaries without compromising their principles as baptists. After much deliberation and prayer, it was resolved to seek a re-union with the Canada Baptist Missionary Society. A deputation from the committee of that society visited Grande Ligne, in order to hold

a conference with Madame Feller and the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action.

The Swiss Missions of Grande Ligne are united to the Canada Baptist Missionary Society and placed under its superintendence. The management of their affairs is entrusted to a committee, consisting of four members of the committee of the Canada Baptist Missionary Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee," and has already commenced proceedings. The stations at Bereé and Salem, hitherto known as our "French Mission," are placed under the charge of this committee. A separate account will be kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund." The liberal contributions of our friends to this fund are earnestly requested.

We will conclude this statement by giving an account of the stations and labourers connected with the Swiss Mission.

1. *Grande Ligne*. Madame Feller; Rev. L. Roussey, *pastor*; Rev. L. Normandeau, Rev. D. Gavin, *twiours*; Madame Normandeau; Toussaint Riendeau, *teacher*; Mademoiselle Jonte, *schoolmistress*. A mission house and premises, and eighty-four acres of land.

The church consists of about eighty members. Sixteen young men are under tuition; it is hoped that three or four of them will be qualified for the ministry; the remainder will be employed as schoolmasters or *colporteurs*. Four young women are receiving instruction with a view to employment as schoolmistresses. The day-school, under the care of Mademoiselle Jonte, contains thirty-five children, boys and girls.

A large room on the ground-floor of the mission house is used both as a chapel and a schoolroom. There is public worship twice every Lord's day, and once in the week.

The mission library contains 600 volumes. Standard English works, particularly in history, sacred and secular, and in theology, are much wanted. There is a useful collection of philosophical apparatus presented by some Christian ladies of Boston, United States.

2. *Sherrington*, 15 miles W. of Grande Ligne. Mademoiselle Perrusset, *schoolmistress*. The day-school under her care contains 25 children. Public worship is held here every Lord's day. Ten of the members of the church at Grande Ligne reside at this place.

3. *Henryville*, 15 miles S. of Grande Ligne. M. Roy, *colporteur*. A mission house, and 12½ acres of land. Five protestant families live in this neighbourhood. Public worship is celebrated every Lord's

day. It is expected that a school will be opened in the fall. M. Roy travels through an extensive district, distributing the scriptures and tracts, and conversing with the people.

4. *Chazy*, 30 miles from Grande Ligne, in the state of New York, about six miles within the boundary line. This place is visited every two or three weeks, when religious services are held. Several members of the church at Grande Ligne live here.

5. *St. Pie*, 48 miles E. of Grande Ligne. Dr. C. H. O. Cote, *pastor*; Joseph Nicolle, *colporteur*; Francois Morissette, *teacher*; Mademoiselles Anastasie Parent and Marie Auger, *schoolmistresses*. A mission house and premises.

The church consists of 73 members. Several are expected to be baptized shortly. There are three day-schools. The central school contains 22 children; the upper, 32; and the lower, just opened, 12; besides several adults, one of whom, upwards of 60 years of age, has just begun to learn to read.

The schoolroom in the mission house serves for a chapel on Lord's days and other occasions.

6. *Corintlie*, 66 miles S.E. of Grande Ligne. Tous-saint Forcier, *teacher* and *colporteur*. A day-school, with 14 children. Services are held every Lord's day.

7. *Bereé*, 63 miles E. of Grande Ligne. Francois Lamoureux, *teacher* and *colporteur*. Services every Lord's day. A schoolhouse. It is probable that the school will contain from 30 to 40 children after the vacation.

8. *Salem*, 66 miles S.E. of Grande Ligne. A mission house and premises, and nine acres of land. Public worship is celebrated here every Lord's day. Certain alterations are about to be made in regard to the agents of the Society here, which will be announced as soon as the arrangements are completed.

The missionaries at Grande Ligne have joined the Canada Baptist Missionary Society, not because they have changed their sentiments and become baptists, but because being baptists, it was judged more suitable to be identified with a baptist institution. Neither is it to be supposed that there will be any alteration in their views or conduct with regard to their pædobaptist friends. Valuable assistance has been received from them for many years, and it is hoped will be still received; while the missionaries, on their parts, will be anxious to exemplify the manifestations of Christian friendship with all who "love the Lord Jesus Christ in sincerity," and to cultivate acquaintance with brethren in Christ, of various denominations, as heretofore.

The committee of the Canada Baptist Missionary Society have undertaken a great work. Believing that they were guided from above, they commit themselves unhesitatingly to the power and faithfulness of Him who can "supply all our need." At the same time, it is right and necessary to state, that the most strenuous efforts will be required in order to

provide for approaching demands. It is confidently hoped that our brethren in the United States will respond to the appeal which will be immediately made to them, and generously aid us in the work. The churches in this colony will not be backward. Suitable representations have been forwarded to our friends at home, through the Committee of the English Baptist Missionary Society, with a view to excite an interest in this object throughout Great Britain. May God grant success!

Mr. Cramp says, August 13, "Our Grande Ligne friends are with us. On Tuesday evening we held a special meeting for prayer in reference to our union with them. It is proposed to send Madame Feller to Switzerland to procure more labourers: she thinks of leaving this fall. In the spring she will visit England, to arouse British sympathy."

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Nailsworth, for a case of clothing, stationery, &c., for *Rev. J. Clarke and Rev. J. Merrick, Western Africa*;
 Mrs. M. N. Lee, Newick, for a box of books;
 Friends at Bridgewater, for a box of clothing, for *Africa*;
 Friends at Aberdeen, for a box of clothing, &c., for *Jamaica*;
 Rev. T. Finch and friends, at Harlow, for a box of clothing, for *Rev. T. Sturgeon, Fernando Po*;
 J. Coward, Esq., Messrs. Wilson and Dawson, Mr. Bezer, and Mr. John Neal, Liverpool, and Miss Groom and Miss Smith, Birkenhead, for valuable presents of clothing, books, &c., for *the African Mission*;

The thanks of the Committee are respectfully presented to J. E. Ryland, Esq., for a M.S. of the Prophet Jonah, written by Dr. Ryland; to Rev. W. Knowles, of Hackleton, for the Bible used by Dr. Carey while in this country, and to Benjamin Goodman, Esq., of Leeds, for a handsome oak box for it; also to Mrs. Wilson, of Olney, for presentation copies of Cowper's Poems and of Bogatzky's Golden Treasury, volumes of much interest and value.

CONTRIBUTIONS.

The following Collections towards the Jamaica Fund have been received. It is requested that others already made, or yet to be made, may be forwarded as soon as possible.

£ s. d.	£ s. d.	£ s. d.	
Alfred Place, Old Kent Road, Sunday School	0 10 6	Crayford 2 13 0	
Amersham, Sun. School	1 3 4	Dover, Salem Chapel ... 13 16 1	
Auchencairn	2 0 0	Eagle Street 9 1 0	
Battersea, Collected by Mary Gurney.....	0 7 0	Finsbury Chapel, Farewell Meeting to Rev. W. Knibb.....	19 13 10
Bingley	1 5 0	Islington Green 16 3 0	
Blakeuey	3 5 3	Ivinghoe 1 11 0	
Blunham	1 2 6	Little Staughton 5 5 6	
Braybrook	0 12 0	Liverpool 250 0 0	
Bridgnorth.....	10 10 0	Lymington 4 6 0	
Bristol.....	35 1 0	Markyate Street 1 5 0	
Brixham.....	3 14 8	Newcastle on Tyne. Salem Chapel.....	27 7 10
Camberwell.....	20 11 0	New Park Street.....	25 0 0
Canterbury.....	12 6 2	Do., Farewell Meeting to Rev. W. Knibb.....	11 17 6
Church Street, Blackfriars.....	8 9 10	Do., Proceeds of Tea Meeting.....	2 11 6
Corfe Mullen.....	1 12 0		
		Newport, I. W.....	5 0 0
		Newton Abbott.....	1 1 7
		Northchurch.....	2 8 8
		Norwich.....	52 4 0
		Olney.....	5 0 0
		Pershore.....	17 0 0
		Regent Street, Lambeth. Juvenile Society.....	25 0 0
		Rochdale.....	17 0 2
		Southampton, Breakfast Meeting to Rev. W. Knibb.....	16 8 3
		Trowbridge.....	77 11 6
		Tubermore.....	4 8 0
		Vernon Chapel, Pentonville.....	2 10 0
		Withington.....	1 10 0

Received on account of the Baptist Missionary Society, during the month of August, 1845.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	<i>Friend, for Jamaica Special Fund</i>	<i>to 30l. 1s., acknowledged last month, for Jamaica Special Fund</i>
Gibbs, S. M., Esq., two years	2 2 0	0 10 0
Smith, Rev. James	1 1 0	
<i>Donations.</i>	<i>Do., for India</i>	
Carey, Master, Collected by, for Jamaica Special Fund	0 10 0	<i>Do., for Africa</i>
E. T., Proportion of daily consecration to religious purposes	1 10 0	10 0 0
		<i>M. B.</i>
		50 0 0
		<i>Tritton, Joseph, Esq., for African Schools ...</i>
		1 1 0
	<i>LONDON AND MIDDLESEX AUXILIARIES.</i>	
	<i>Camberwell—</i>	
	<i>Collection (in addition</i>	
		<i>Church Street—</i>
		<i>Collection, for do.....</i>
		8 9 10
		<i>Eagle Street—</i>
		<i>Contributions, for do.</i>
		9 1 0
		<i>Harrow—</i>
		<i>Contributions, by Mrs. Kilby</i>
		1 4 3

	£ s. d.		£ s. d.		£ s. d.
Islington Green—		Proceeds of Break-		Tewkesbury—	
Collection, for <i>Jamaica Special Fund</i>	16 3 0	fast	4 1 6	Contributions, for <i>do.</i>	1 0 0
Friend, by Mrs. McLaren	5 0 0	Contributions	8 7 1		
New Park Street—		Do., for <i>Jamaica Special Fund</i>	85 3 0	HAMPSHIRE.	
Collection, for <i>Jamaica Special Fund</i>	25 0 0	Do., Sunday School, St. Andrew's St.	1 14 0	Beaulieu—	
Shakspeare's Walk—		Do., do., Chesterton	2 1 6	Burt, Rev. J. B., for <i>Jamaica Special Fund</i>	5 0 0
Collection	1 16 6	Lilley, W. E., Esq.	25 0 0	Portsea—	
Contributions, by Miss Barfoot	1 6 0	Do., for <i>Jamaica Special Fund</i>	20 0 0	Shoveller, Rev. John, for <i>do.</i>	1 1 0
Do., Juvenile Association.....	1 17 6	Cottenham—			
Walworth—		Collection ..	20 15 0	HEREFORDSHIRE.	
Lion Street, Juvenile Missionary Association	1 10 0	Haddenham—		Ross—	
South Street, Sunday School.....	2 5 2	Collection	3 0 5	Contributions, by Miss Smith, for <i>Dove</i>	0 11 6
		Contributions	4 11 7	Withington—	
BEDFORDSHIRE.		Harston—		Collection, for <i>Jamaica Special Fund</i>	1 10 0
Blunham—		Collection	5 11 6		
Collection, for <i>Jamaica Special Fund</i>	1 2 6	Landbeach—		HERTFORDSHIRE.	
Box End—		Collection	2 13 5	Markyate Street—	
Contributions, for Schools	1 5 0	Melbourn—		Collection, for <i>Jamaica Special Fund</i> ...	1 5 0
Little Staughton—		Collection	3 2 10	Watford—	
Collection, for <i>Jamaica Special Fund</i> ...	5 5 6	Contributions	2 18 6	Smith, James, Esq., & Mrs. S., for <i>do.</i>	15 0 0
		Do., Sunday School	0 5 2		
BERKSHIRE.		Over—		HUNTINGDONSHIRE.	
Windsor—		Collection	4 10 4	Bluntisham—	
Lillicrop, Rev. S., for <i>Jamaica Special Fund</i>	0 10 0	Contributions	0 4 6	Collections, &c. (moiety)	10 1 3
		Prickwillow—		St. Ives—	
BUCKINGHAMSHIRE.		Collection, &c.	5 3 0	Thorpe, Mr. Samuel (moiety)	0 5 0
Amersham—		Shelford—			
Statham, Mr. John, for <i>Jamaica Special Fund</i>	1 0 0	Collection	8 0 0	KENT.	
Sunday School, for <i>do.</i>	1 3 4	Streatham—		Crayford—	
West, Mr., & family, A.S.	5 19 2	Collection	5 8 9	Collection, for <i>Jamaica Special Fund</i>	2 13 0
Chenies—		Contributions	1 10 0	Faversham—	
Collection	1 11 2	Waterbeach—		Contributions, by Miss Packer, for <i>India</i> ...	15 0 0
Contributions	0 15 4	Collection	5 3 0		
Chesham—		Contributions	1 19 6	LANCASHIRE.	
Collection (part)	8 0 0	Willingham—		Liverpool—	
Contributions	15 17 7	Collection	4 12 0	Contributions, for <i>Jamaica Special Fund</i> 250 ..	0 0
Do., Penny Society at Mrs. Hall's... ..	0 10 0			Rochdale—	
Do., Sunday School	0 7 4			Kelsall, H., Esq., for <i>Jamaica Theological Institution</i>	5 0 0
Great Missenden—					
Collection	3 8 1			NORFOLK.	
Ivinghoe—				Buxton—	
Collection, for <i>Jamaica Special Fund</i>	1 11 0			Wright, John, Esq., jun., for <i>Jamaica Special Fund</i>	3 0 0
Little Kingshill—				Fakenham—	
Collection	1 15 6			Contributions, for <i>do.</i> ..	7 0 0
Contributions	1 16 0			Horstead—	
Olney—				Cooke, Mr. W., for <i>do.</i> ..	5 0 0
Collection, for <i>Jamaica Special Fund</i>	5 0 0			Ingham—	
Princes Risborough—				Contributions, for <i>do.</i> ..	3 0 0
Collections	5 0 0			Norwich—	
Contributions	7 16 6			Contributions, for <i>do.</i> ..	31 4 0
Do., Sunday School	1 2 6			Do., for Miss Knibb's School	4 0 0
Do., for Africa	0 6 6			Do., for J. M. P. ...	30 0 0
				Winfarthing—	
CAMBRIDGESHIRE.				Taylor, Mr. F. O., for <i>Jamaica Special Fund</i>	3 0 0
Cambridge—					
Collections—				NORTHAMPTONSHIRE.	
St. Andrew's Street ..	66 0 0			Blisworth—	
Sunday School	2 5 0			Contributions ..	1 6 2
Meeting	9 0 0				
Zion Chapel	14 9 1				
Juvenile					

	£ s. d.		£ s. d.		£ s. d.
Braybrook—		Weston by Weedon—		Bingley—	
Collection, for <i>Jamaica Special Fund</i>	0 12 0	Collection, &c.	6 10 0	Contributions, by Rev. J. Burton, for <i>Jamaica Special Fund</i>	1 5 0
Bugbrook—			233 3 10		
Collection	5 14 8	Acknowledged before		NORTH WALES.	
Proceeds of Tea Meeting	3 0 6	and expenses	104 1 9	MERIONETHSHIRE.	
Contributions	3 6 5		129 2 1	Cefn-cymerau—	
Clipstone—				Collection	0 9 0
Collection	13 2 4	SHROPSHIRE.		Contributions	0 3 6
Contributions	9 8 5	Coalbrook Dale—		Harlech—	
Grendon—		Contributions, for		Collection	0 18 6
Ward, Mr. B. L., (in		<i>Schools</i>	7 5 0	Tal-y-sarnau—	
addition to £5 previously		STAFFORDSHIRE.		Collection	0 8 9
acknowledged), for <i>Jamaica</i>		Bilston	7 7 6	Traws-fynydd—	
<i>Special Fund</i>	10 0 0			Collection	0 9 0
Harleston—		SUFFOLK.			
Collection, &c.	2 0 0	SUFFOLK, on account ...	100 0 0	MONTGOMERYSHIRE.	
Harpole—				Newtown—	
Collection	3 2 7	SURREY.		Morgan, Mr. E., for <i>Jamaica Special Fund</i>	5 0 0
Contributions	4 6 0	Mitcham—			
Do., Sunday School	0 9 6	Contributions, by Mrs. Pratt	1 10 0	SOUTH WALES.	
Kingsthorpe—				SOUTH WALES, on account, by Rev. B. Price	30 0 0
Collection	1 15 0	WARWICKSHIRE.		GLAMORGANSHIRE.	
Kislingbury—		Birmingham, on account	130 0 0	Cardiff—	
Collection	7 9 11	Coventry—		Bethany—	
Proceeds of Tea Meeting	5 13 0	Collections.....	18 10 5	Collections.....	16 19 8
Contributions	2 12 6	Contributions.....	28 3 6	Contributions	19 19 6
Do., for <i>Dove</i>	0 7 6	Do., Sunday School	12 1 5	Do., Sun. School	0 11 3
Long Buckby—		WILTSHIRE.		Tabernacle—	
Collections, &c.....	7 14 0	Melksham—		Collections.....	4 11 10
Milton—		Fowler, Miss.....	1 0 0	Contributions	4 8 6
Collection	15 16 10	Smith, Mr. R., for		Croes-y-parc—	
Moulton—		<i>China</i>	4 0 0	Collection	1 1 0
Collection	3 14 8	Trowbridge—		Penttyrch	
Contributions	4 0 0	Page, Mrs., for <i>Chapel at Morlaix</i>	2 0 0	Collection	1 2 0
Northampton—				Waintrodau—	
College Street—		WORCESTERSHIRE.		Collection	2 6 2
Collections.....	21 13 8	Evesham—			
Contributions	31 4 10	Contributions, for		IRELAND.	
Collections, &c., for		<i>Schools</i>	1 0 0	Tubbermore—	
<i>Jamaica Special Fund</i> , on account	26 16 11	Worcester—		Collection, for <i>Jamaica Special Fund</i>	4 8 0
Mount Zion—		Contributions, for			
Collection	1 11 0	<i>Schools</i>	3 10 0	FOREIGN.	
Olney—		YORKSHIRE.		Trinidad—	
Collections, &c.....	19 12 0	NORTH OF ENGLAND, on		Contributions, by Rev. G. Cowen	13 11 0
Pattishall—		account, by Rev. P. J. Saffery.....	110 0 0		
Collection	1 16 7				
Ravensthorpe—					
Collection, &c.	3 6 4				
Road—					
Collection	8 10 0				
West Haddon—					
Collection	2 19 2				
Contributions	3 7 3				
Do., Sunday School	0 4 1				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

HOPES AND FEARS.

THE intelligence from Ireland during these past few months has been so cheering as to awaken the liveliest joy, and infuse fresh life into our operations. The new school at Ballina was a serious undertaking. Much was expected from it; and the prospect seems to justify the expectation. Still it was an experiment; and one on which similar proceedings depended. Other openings presented themselves, on which the Committee entered as far as their means would allow, relying on the liberality of the churches. In these they have not been disappointed. They continued to implore the divine blessing and guidance; and they have not sought them in vain.

The sudden death of the Treasurer cast a gloom over the Society's affairs. To procure a successor, with so large a debt still remaining, was a matter of difficulty. They hoped to secure the services of some qualified gentleman. They feared that it might be more difficult than it has proved. The postscript will explain this matter more fully. In the mean time, they are thankful for success so far; but they earnestly implore their friends, who are able to assist, to help them in this emergency, that ere long the gentleman who has consented to take office for *the present*, may see the pecuniary affairs of the Society in such a state before the year closes, as to justify him in continuing to preside over this department of its concerns.

Mr. HAMILTON, of Moate, in a recent letter, sends the following gratifying intelligence.

Although the progress of the Lord's work in this district has been slow, yet we are not without tokens of the divine favour. A little time ago I went to visit a family in this neighbourhood where I had not much hope of usefulness. The woman of the house made several inquiries about baptism, which led me to ask her reason for doing so. She said she had a desire to be baptized for several months past, but delayed making the proposal on account of her health. I put several questions to her relative to the foundation of her hope, which she answered in a satisfactory manner. After consulting with the church, we fixed a day for her baptism, which took place in a neighbouring river. Her husband, who came with her, seems deeply concerned about salvation. I have learned from several persons that his conduct is greatly changed since he began to attend our meetings.

The work of divine grace seems to make progress in the hearts of several of our members, for which we desire to thank the Lord. May we have grace to suffer patiently with Christ, that we may also reign with him.

Mr. BERRY states, in a letter dated September 8.

You will be happy to hear that we continue to receive indications of the divine blessing. Yesterday I preached *in the open air, at the water side*, to an attentive congregation; one half at least of whom were Romanists. I baptized a man and his wife, both of whom have been some time on the way to Zion. I was greatly delighted with the decorum and propriety of the Romanists. As usual, I did not confine myself to the subject of baptism; but dwelt, for some time, on the leading truths of the gospel. As the man was a large person, many on the bank feared I should not be able to perform the service, and *they offered to assist me!* I mention this little incident to show their kindly feelings. What a pity that they are priest-ridden and unconverted!

The beautiful weather has raised the spirits of our depressed peasantry, and I find it easier to obtain their attention to the one thing needful. I am encouraged in my work, and bless God for it. I hope we shall soon have another accession to our number.

Mr. SHARMAN has lately had the pleasure of forming a little church at

the Kilcooly Hills, which now consists of *eleven members*. Of the last addition to it he gives a brief account, which presents some features of peculiar interest.

I am anxious to communicate to you, with as little delay as possible, the pleasing intelligence that God continues to bless us in this part of his vineyard. I returned last evening from the Hills station. The congregations were better than before; and I am happy to add that the spirit of inquiry awakened by the previous baptisms has turned to good account.

One of our most violent opponents, who used to say whenever he heard of my coming, "That if the devil did not come, he had sent his messenger," has been so completely subdued and changed as to be one of our most zealous and active friends. He has manifested this different spirit for some time past; and now, when I go, all the time he can give to aid me seems to him far too little. After a most interesting service, himself and his wife, who has had great exercise of mind on the subject, were buried with Christ in baptism. May our heavenly Father continue to bless us here!

Mr. McCARTHY writes July 3rd:

I have returned from a mission tour to the extremity of this county; and it was a pleasing recollection to me that some time ago I baptized three very promising persons in this locality. A few days since, having received a pressing invitation to visit this spot once more, I went; and I found two other persons who had been brought to see the scripturalness of believers' baptism. One of them told me that my letters to the Rev. F. French had opened his eyes to the error in which he had been brought up.

I preached in the morning, and nothing could exceed the earnestness with which the people heard the words of eternal life. I urged them at the close, to invite their neighbours to come and hear in the evening. As the place was not large, we prepared another, and both were crowded. I preached from Isaiah xlviii. 17, 18; a passage which led me to present a whole body of truth before my hearers, whose condition called for this development of it. An unction seemed to accompany the word, and I was supported, in delivering it, far above what is usual.

Mr. MULHERN desires the following statement respecting Conlig may find a place in this month's Chronicle. Most cordially do we unite in his urgent plea.

We have been recently favoured with a

visit from C. B. Robinson, Esq., of Leicester. He was much gratified to see the new school-house we are finishing, and where between sixty and seventy, mostly poor children, are receiving a sound and scriptural education, both in the week and on the sabbath. It is a substantial building, *sufficient to accommodate one hundred pupils, with a residence for the teacher*. The whole cost of the erection is £60, the greater part of which has been kindly contributed by friends in Scotland, to whom many thanks are due. About £15 are yet wanted. Of this sum, Mr. Robinson, on learning the particulars of the case, has kindly promised to give £5, if other friends can be found who will contribute the remainder *before the end of December*. We have never yet appealed to Christian friends in vain on behalf of the mission interest at Conlig, and we believe we shall not do so now. When those who now appeal, and those who kindly respond, shall be laid in the dust, and their happy spirits be rejoicing in the presence of the Lamb, the *mission buildings* at Conlig will continue to be occupied according to the design of their erection, and by the blessing the great Head of the church, be the means of turning sinners to God, and advancing his glory.

Our friends will read the subjoined extracts from Mr. MULLARKY's correspondence, which show the progress of the cause in the extensive district around Parson's Town.

Amidst great opposition, the Lord strengthens our hands by repeated tokens of approval. I have gained access to a family of considerable respectability and influence. They have remarked to me, "If you will please to call oftener, we shall be much obliged;" and both the parents are under deep and real concern about their salvation.

Within the last month I had the pleasure of baptizing two persons. One is a gentleman of intelligence and influence, who is ready to assist in aiding the good cause. The other is a poor man, once a bigoted and dissipated Romanist. From the change which has taken place in him, he is a wonder to all who know him. He seems to be most zealous in his efforts to spread the truth among his neighbours. I trust that both will be made a blessing to the cause at Birr.

The Sevenoaks school at Borrisokane has to stand against great opposition. The priest, after trying in vain to put it down, has commenced building a school-house, and hopes to draw the children away. We hope he will fail in this effort also; for should he succeed it would be a great calamity, as it is one of the most useful I know. The teacher is a pious man; the children seem

pleased to hear him explain the truth to them, and the parents make no objection.

A kind lady of the neighbourhood has, for a long time, devoted herself to the instruction of the girls in needlework. I placed the clothes distributed at Dublin, and the large box sent from Sevenoaks, at her disposal, as she is so well acquainted with the children. They were most thankfully received.

Our readers will remember that the Committee had determined, some time ago, to commence a new school in Ballina, on the Borough Road system. A young man was found in that establishment anxious for a missionary station. He brought high testimonials to his fitness and piety; and he can moreover assist Mr. Bates as well. The school was recently opened, and Mr. BATES's letter will be read with feelings of no ordinary pleasure.

The school is now going on. We have only about twenty at present, but it is sure to succeed. Many look shy at it, "Some say he is a good man; others say nay, but he deceiveth the people." Still we have had several visitors, and all are delighted with the system. The first week we had no Romanists; now we have three. One woman, who brought her child on Monday, said, "you will have a good many next week." Some have been here to say that they have asked the priest to allow the children to come, but he said, "I will consult the bishop." It is not likely he will give permission; but it is the opinion of several respectable persons that it is sure to succeed, and I think it will.

It has made a great stir. The Roman bishop has been cursing us these last two or three sabbaths; and the curate of the established church has waited upon several protestants intimating his displeasure if they attend. But they will come, and by God's blessing we shall prosper.

The principal objection urged is, that we do not charge enough. But they wanted a select school for the few, I wanted one for the people. We have two boys come in from the country, *eight miles*, Romanists, whose friends are lodging them in the town! This is a busy time; but in the winter I fully expect that we shall have from 100 to 150 children. *If it once gets to that number, no influence will be able to stop it.*

Mr. Hawley must, and I am sure will, nurse it by constant attention; and we must water it well with our prayers. The school would be full in a day if it were not for the clergy!

The facts described in the following extracts from JOHN MONAGHAN's letters

not only show the ingenuity and tact of the readers, but afford signal proofs of the divine blessing on their labours.

In January last I called upon a Romanist, between Coolaney and Castlemayne. After a short conversation, I brought out my testament. The woman angrily objected to my reading, and I went away. Some time after I passed that way, and dropped a note, fictitiously addressed, inclosing a tract "on the worth of the soul," *convenient to the house, where I hoped some of the family would find it.* I passed there again a few days ago. She sent her child to invite me in, and asked me if I had my book with me, I said "Yes." "Why not read it?" said she. I told her I did not like to put her out of temper the second time, but if she wished it I would read it with pleasure. Having apologized for her conduct, she told me her child found a letter on the road some time ago, and finding no owner for it, she had opened it, and found it contained a few leaves of a book upon the value of the soul, *the finest thing she ever heard;* and adding that a travelling man, who read it for her, told her *it was every word taken from the bible; so that now she believed the bible must be a good book, and she wished to hear it.* She produced the few leaves which had thus arrested her attention, and I found them to be the tract already mentioned, which I read again, reading every passage in the scriptures which was referred to. She frequently exclaimed that her heart was hardened against God, but that now she blessed him for his holy word.

When I came away she earnestly inquired how she might get a copy of the bible, and when I promised to lend her one, nothing could surpass her grateful thanks. I have since sent her the bible, and as she told me her son could read it, I hope and pray the Lord will bless it to them both.

What follows is very striking.

It is pleasing to see that at this period, when political agitation seems to overrule men's minds, that those parts of the country where the missionaries and readers are labouring, are the only places where tranquillity reigns in the hearts of the people. This is an undeniable fact, and shows that their labours are not in vain.

In a house, where I called a few days since, several Romanists were assembled. Politics and the oppressions of the times were the subjects when I came in. I soon changed the topics, and spoke of God overruling all for the good of his people. Many remarks were made showing the impression produced on their minds. And when some said, "If this be so why need we trouble ourselves about it?" an old man said, "Because we are ignorant of the bible. You all

know the conduct of my two sons: they wasted my property, and were twice in Sligo gaol, for nine months. But when God sent this man to read the bible, and he put it into their own hands to read it for themselves, they repented of their folly, and out of shame went to Scotland. By steady industry they not only support themselves, but me and their mother in our old age, as a remuneration for the evil they brought upon us in their former evil days."

In a subsequent conversation, this man tells me his sons continue to be steady, and that they read the bible. He attributes their change, and all the comforts which he enjoys, to the blessing of God on these means of good, which have so advanced his temporal and spiritual interests.

The attention of the Committee has been called to a fishing colony planted at Dunmore, near Waterford. Here are nearly one hundred and fifty souls without any religious instruction. Mr. **HARDCASTLE** states that,

Many English families have been brought over, and they are in a state of great religious destitution. They will not go to church. Week-day services will not reach them, as they are at sea. The only time to reach them, is on the Lord's day. I have tried to get some *combined* effort made, as I hear the Romanists are not indifferent to these uncared-for souls.

It is doubtful whether I can succeed in this. If not I have serious thoughts of proposing to our friends a devotional exercise for themselves on the Lord's day evening, and of going myself and spending a great part of Monday there. A truly good reader in these circumstances would be invaluable. Can any thing be done? Friends here will help to defray some of the expense.

The Committee have considered this affecting case, and have determined to send one of their agents at once. It will involve some additional outlay. But these souls must not be left to perish! Reader, these are destitute English protestants! Help us, then, that they may not be swallowed up by the man of sin!

POSTSCRIPT.

We have great pleasure in stating, that the Committee have secured the services of **EDWARD SMITH, Esq.**, of Old Broad Street, as the future Treasurer of the Society; subject, however, to the condition that a vigorous effort be made at once to reduce the debt which has so long embarrassed its operations. At the close of the financial year in April last it was nearly £2000. By a legacy falling in, it has been reduced one half. We hope our friends will be prepared for an appeal, and by a liberal response to it, will enable the Committee to meet Mr. Smith's requirement. Not only will his services be thereby secured; but the Society's future efforts will be freed from difficulties by which they have been so long and so seriously impeded.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Shrewsbury, collection, &c.....	4	5	3	Cambridge, subscriptions and donations ...	27	5	0
Liverpool, ditto, Rev. J. Lister's	20	16	3	Newbury, Friend	10	0	0
Sheephead	3	0	0	Manchester, subscriptions	6	1	0
Lion Street, Walworth, Sunday School.....	1	1	0	Oldham	1	0	0
Kettering, Mr. J. Hawthorn	1	10	0	Ashton-under-Line, subscriptions.....	2	8	8
London, Mr. J. Stanger	1	1	0	Accrington, collection	3	10	0
E. T. part of daily consecration	1	10	0	Wokingham, subscriptions	2	0	0
Chandler, Mr. John	0	10	6	Rochdale, Henry Kelsall, Esq.....	50	0	0
Millar, W. H. Esq.	5	5	0	Bristol, Mrs. Holland	50	0	0
Luton, per Rev. S. J. Davis.....	2	0	0	London, subscriptions by the collector.....	27	15	6
Chesham, collection and subscription	7	5	0	Cottenham, Mr. John Mann	0	10	0
Maidstone, Mr. Waghorne, for Conlig	1	0	0	Newtown, Montgomery, Mr. Morgan	2	0	0

Subscriptions and Donations thankfully received by the Treasurer, **EDWARD SMITH, Esq.**, Old Broad Street; **Rev. J. ANGUS**, and by the Secretary, **Mr. FRED. TRESTRAIL**, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.